

A  
DISCOURSE

Touching  
Generation.

Collected out of  
*LÆVINUS LEMNIUS,*  
A most Learned Physitian.

Fit for the use of  
Physitians, Midwives, and all  
young Married People.

LONDON,

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## A PREFACE to the READER.

**R** Eason and Experience  
confirmeth all things by  
which all Sciences are pro-  
ved, as well Physick as other  
Sciences : The One is the  
Line, and the Other is the  
Touchstone of Examination.  
This Discourse hath been Ac-  
cepted by all Nations almost

## The Preface

*in all the European Languages. It was written by Lævinus Lemnius, a Physitian, of the first Magnitude, of the greatest Learning; This of Generation, is Collected out of his Secrets of Nature, a Book lately printed in English, in Folio, containing in it other admirable and rare Experiments by him found out, and approved of by many Learned and Ingenious Persons.*

*The Intent of the Collection and the Publication thereof, is not to debauch the World with*

to the Reader.

with unbecoming Language ;  
or to instruct the Lascivious.  
On the contrary, it is Grave;  
the Rules are without Excep-  
tion, there is no Uncomeli-  
ness therein : the Limits and  
Bounds of Modesty are obser-  
ved in the whole ; the Errors  
touching Generation, in opi-  
nion and practice, are Correct-  
ed, and the best Rules prescri-  
bed that ever were found out  
by any : Therefore no doubt  
but this Piece will be found  
the most Usefull that ever yet  
was published, for Midwives,  
Phy-

## The Preface

Physitians, and all young married People, who are the Subjects of Generation, and therefore ought to be Instructed in the Mysteries and Secrets thereof. There is nothing herein that may sound harsh in the most Chastest Ear. It's true, the Intent and Nature of this Work may be changed in a corrupted Mind, the Evil is to the person that resenteth it such: From one and the same Plant, Honey a Cordiall, and Poyson may be Extracted, but it must be by two different

Crca-

to the Reader.

*Creatures, or by different operations. The Work is Com-  
mended only to the Vertuous,  
Sober, and Discreet: If others  
light on it, there is enough in  
it, if seriously considered, to  
produce a sober Temper in  
them at the least.*

---

The



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132

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rately, because from hence bitter quarrels  
arise, not only betwixt married People,  
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Courses ceasing, they cease to be longer  
freniisfull*

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- 

Levinus by

Re



**Lavinus Lemnius.**

A

Physician of Zirizea: concerning the secret Miracles of Nature.

**CHAP. I.**

*Of Nature, Gods Instrument.*

**N**ature, in which the prints of Divinity do shine forth apparently, is the beginning of every thing, whereby all things consist.

*Nature is the Mould or Divine Reason, the Efficient of natural* what Nature is.

P. B. 50. Works,

2 *Of Nature, Gods Instrument.*

*Works, and the Preserver of things* vi  
*that be.* Which power can be or  
 ascribed to none else but God, a  
 and to Christ who is inseparably w  
 united with him. For, *He is the* W  
*brightnesse of his Fathers Glory,* in  
*and the expresse Image of his sub-* its  
*stance;* and he is the M ker of all  
 Nature, and of all the Universe, pla  
 and at his beck, without any mi  
 matter, he created all things, per  
 and in him is the life and vigour, Co  
 of things created, and from the  
 him is there a living quality in- so g  
 fused into all things; That is thin  
 by him every thing subsists in day  
 its natural force, by an insect facee  
 culty propagates and mainain wro  
 it self: there is nothing in the  
 great an Universe that is barre coul  
 or idle, nothing was made might  
 rashly, or by chance, or in vain to th  
 Every Plant hath its imbred ver Whe  
 tue; there is given to every speak  
 vin

Heb. 1.

John 1.

God con-

tains in

himself the

cause of all

things.

Colos. 1.

Nature is

neither fee-

ble nor idle.

ving Creature its own disposition, and natural inclination. In a word, whatsoever is contain'd within the Compasse of the World, and of the Heavens, is indued with an imbred force for its peculiar Operations; and all things are disposed in their places and times, and by an admirable vicissitude, they all perform their Offices and Courses. Wherefore when God, the Efficient and Moderator of so great a Gift, had view'd all things that he had made in six dayes, they seemed to him exceeding good: That is, so *Gen. 1.* wrought as art could require, as the order and series of things could demand, that all things might serve for use, and tend to that end they were ordained. Whereof *Aristotle* seems to speak wisely, in these very words,

B 2

De part.  
Ani. l. i.  
c. 5.

words : There is nothing in  
thing in Nature so small or con-  
temptible, that may not make men  
in some things to wonder at it. And  
what men report that Hieracli-  
tus Tarentinus said, when he  
turned aside into a Bakers house.  
Enter, here are the Gods also  
the same must we suppose of  
Natures works. For in the  
smallest works of Nature the  
Diety shines forth, and all things  
are good and beautiful. For  
this is an adjunct to the work  
of Nature, that nothing is done  
rashly, or by chance, but for  
certain end. And as when we  
talk of Houses magnificently  
built, we speak not of the Lime  
or of Bricks, or Wood, and the  
other materials, but of the form  
and shape, and structure of the  
Edifices, and for what purpose  
they were built ; so he that  
searcheth

An Exam-  
ple from  
Building.

## *Of Nature, Gods Instrument.*

Searcheth into the works of Nature, he discourseth not of the matter, but of the form, and of the whole substance, and finally the use and profit. So the Body was made for the Soul, but the limbs for the offices they are to perform conveniently, and to fulfil their functions.

But Man was brought upon the stage of this World for Gods cause, who ought to take pleasure in him, and acknowledg his bounty; may repose himself in God, trust in him, and rest upon him. In therefore so great multitude, and variety of Things existing, we must not only admire the force of Nature and Efficience, but his Majesty and Immensity from whom all things are produced and do proceed, and by whose bounty the works of Nature subsist, and are kept

*For what  
use and End  
Man was  
Created.*

*Natures  
force must  
be referred  
to God.*

*Rom. I.*

*Tusc. I.*

*How God is  
known to  
Man.*

from corruption. Which con- sideration doth somewhat raise our minds, otherwise too much fastned to the Ground, and brings us to know and acknow- ledge God. For though God be invisible, yet by the things crea- ted, as *St. Paul* testifieth, and from the world so wonderfully created, and so wisely governed he may be both perceived and understood. And, as *Cicero* saith, By the memory of things, sub- tility of Invention, and quickness of motion, and by the exceeding beauty of Vertue, we know the force of the Mind, though we cannot see it with our eyes; so we perceive God, and that eter- nal Mind, clearly by the works he hath made, and effectually do we apprehend his force and influence; for his vertue is diffu- sed through all things, and gives  
heart,



Of Nature, Gods Instrument

7

ACT. 17.

heat, spirit and life to all things.  
St. Paul preached learnedly at  
*Athens* of this matter, from the  
sentences of *Aratus*, which *Lu-*  
*can* expressed elegantly, lib. 9.

We all are held in God, and though  
no no se

Be heard we do his Will, he needs  
no voice.

God is in Sea and Land, and Ayre  
and Sky,

What would we more, all is the  
Deity.

What ere we see, or where so ere we  
go,

We must see God whether we will  
or no.

Who then would not love  
him, whose forces he manifestly  
perceives, with whose benefits  
he is abundantly replenish-  
ed?

*A Similitude from the works of Emperours.*

*Of the World.*

If we do most justly honour and admire Emperours and Princes; and we esteem them highly, and present them with great Presents, because they do govern those Kingdoms they got without blood in great equity, because they have Magistrates unblameable, who in executing their Offices and publike Charges, take great care and pains, whereby they may hold all men in their duties, and all things may be kept peaceably, and the Commonwealth not rent by any Civil broils or seditions; how much more ought we to admire and adore God who without any care or businesse, or pains, Governs so vast and large an Empire of the World by his Will? To this belongs that of *Apuleius*, a man that was far from our Religion, but he d. c. w.

it.

it from the Hebrew Fountains ;  
That which the Pilot and Steer-  
man is in a Galley, a Coach-  
man in his Coach, the *Choragus*  
in acting Comedies, the Pre-  
centor in Dances, the Master of  
Games at all Games, a Consul  
amongst Citizens, a Captain in  
an Army, a Companion in un-  
dertaking or repelling dangers;  
that, is God in the World :  
but that it seems to be a toil-  
some thing, and full of innume-  
rable cares, to be the chief in  
any Office : But the care of his  
Empire is neither troublesome  
nor burdensome unto God. Yet  
I would not have Physicians my  
Adversaries, or that Philoso-  
phers should be offended, that  
in asserting the dignity of Na-  
ture, I refer her to the Foun-  
tain, and her first original ; for  
by this means all things are re-

*A Simile  
from many  
Offices.*

*All Natures  
works must  
be referred  
to God.*

duced to their first being, and to the Archetype of all Nature. And though the word, Nature, be of large extent, and every man at his pleasure may invent secondary definitions; yet they are all reduced to one: So, by the Physicians,

Nature is the imbred and inseparable quality in things.

Nature is the mixture and temper of the four Elements.

Nature is the force and propension of every ones mind.

Nature, with Philosophers, is the beginning of motion and rest.

Nature is that which gives the form to every thing with its specific difference.

*The proper  
definition of  
Nature.*

Nature is the force and efficient cause, and the conserving imbred cause of the whole World, and the parts thereof:

Nature

and Nature (to speak more neerly)  
is the Order and Series of  
Gods Works, which obeys his  
Power, his Words and Com-  
mands, and borrows forces from  
him. The principall cause and  
original of all these descripti-  
ons, and as many as Learned  
men may invent, proceeds from  
that eternal mind, as from a  
most plentiful Fountain. It be-  
hoves all men to know this, and  
much concerns them to ob-  
serve, and to fasten it well in  
their Minds, that so the chief  
Work-Master may be better  
known to us all, and his Majesty  
and Immensity may be seen by  
us. For the sight of things, and  
contemplation of Nature, will  
draw brutish men that are far  
from the knowledg of God, in-  
to a very great admiration of his  
Divinity, if they have any spark  
of

*Contempla-  
tion of Na-  
ture raiseth  
mens minds  
to God,*

*All was  
created for  
mans use.*

of sound understanding. For the nature of things which is vast and diffused all over, far and near, when it doth every where present it self to our eye and mind, it doth wonderfully affect a man, and directs him in to an exceeding great love and adoration of the maker of it. For if a man would mind and consider seriously what beauty and comeliness there is of things created proceeding one from the other, and how artificially, and skillfully, all things are made and builded, and shall see that all things were created for the necessary uses, and pleasure, and commodity of man; who would not be affected with them, or not honour and adore their maker, who would have all things be only for mans sake, and to continue in a perpetual

petual order and series; nor without admirable succession in their propagation? The excellency of Nature made these things: As besides others, that *Antony*, he (that by reason of those fierce Laws of proscription against Christians, and rage of persecution, which in all Ages increaseth, and growes new in fierceness, He went into the Wilderness, and dwelt in solitary, vast, inaccessible Desarts, where Tyrans could not pursue him) who delighted himself only in the contemplation of Nature, and naturall things; That when one asked him, (for he was courteous to all, and would refuse to answer none, as some testy people do) Wherefore he had so few, and almost no Books? He is said to have answered, That the Spectacles

Proverbs,  
c. ult.

cles of this World did so much  
satisfie his Mind and refresh  
him, that they afforded him  
such documents and Precepts  
how to lead his life, that they  
were in the place of many  
books, and he did not much  
stand in need of them. Some-  
times the most pleasant reading  
of Books will glut a man, that  
the mind growes weary with  
tediousness of reading; but the  
contemplation of Nature brings  
such variety of delights and  
pleasures, that there ariseth  
from thence no loathing or te-  
diousness. Curious Writers will  
adorn their Books and Com-  
mentaries with the Colours and  
paintings of Rhetoriques and  
gallant words: But Nature, the  
Instrument and Minister of the  
greatest Work-Master, which  
is effectual & opposite to work  
any



any thing, doth feed and refresh  
our minds and eyes, not with  
any borrowed, but with natural  
variety. For who is able to ex-  
press or unfold the cunning of  
Nature, her work and industry,  
and the species of Plants, Flow-  
ers, Animals, Creeping things,  
Fishes, Birds, and all their con-  
ditions, forces and effects? What Artificer or Work-master,  
though he be excellent, can by  
imitating, attain to those forms  
and shapes which are every  
where evident, and men behold  
every moment? Art imitates  
Nature, and the industry of man  
can draw and carve to the life.  
So *Conrade Gesner*, a man of hid-  
den learning, and unwearied  
pains, took so much care in wri-  
ting the History of all living  
Creatures, and things that  
breathe, to whom I give the  
Garland

*The praise  
of Conrade  
Gesner.*

Garland before all others: So many more in their descriptions of Plants, and expressing their forms, have deserved very well. But as all this is plausible and popular, and to imitate Nature is praise-worthy; so it doth represent all living Creatures in dumb shews without life, taste, savour or smell, and void of all vertue. For the inanimate nature of things, is not silent or without a tongue, but lively, cheerful, upright, that will set forth it self, and sweetly allure the Senses, so that it will much move him that contemplates of it, it will teach him many things, and will draw him on with her invitations, so that the beholder will never be idle, or rest in that alone, but will from thence elevate his Mind to him, by whose force all these things stand and consist.

So

So that in the things we plainly see, we must not only look upon the Excellent Workmanship of Nature that is to be imitated, but we must behold the Majesty, Amplitude, Glory, Splendor, Magnificence of God, and the good will of a most bountifull Father unto Mankind. The Elements, Heavens, rising and setting of the Stars, changes of day and night, the four parts of the years that comprehend the two Equinoxes, in Spring and Autumn; and the two Solstices in Summer and Winter; by the revolution whereof, Plants fade and fail and at their times come forth and revive again; as they shew and point at many things, so they shew the resurrection from death to life, whereby bodies in their appointed time shall be perfectly restored to life again.

David,

*The Nature  
of things  
brings us to  
God.*

*What we  
are taught  
by the vi-  
cissitude of  
things.*

Pfal. 103.

I. 4.

David, that most admired the works of God, did wonderfully extol this admirable face of Nature, and ascribes it, as we ought to the Work-master, and doth with exceeding praise adorn his works that are seen both in Heaven above, and in the Earth beneath, and follow them with just commendations so that by this intent and fixed contemplation of them, he was compelled to cry out, *How wonderful are thy Works, O Lord Thou hast made all things in wisdom, the Earth is filled with the plenty thereof.* This consideration of Nature seemed profitable to the very Heathens, and pleasant to their minds, who had a very small knowledge of Divine things; so Tully in *Academiciis*: I think not fit, that natural questions are ever to be

ban

banished ; for it is the very food  
of our Souls and Mind, to con-  
template the works of Nature :  
for we are made more attentive,  
and we despise transitory fa-  
ding things, fastning our minds  
on heavenly things. The very  
searching out of things begets  
delight, and the mind is fill'd  
and affected with great delight.  
But whatsoever Nature hath  
produced, not onely of living  
Creatures, but of Plants that  
grow on the Earth, is the most  
perfect in its own kind. Where-  
of some are very low, and grow  
not high above ground ; some  
rise very high ; others are always  
green ; others again in Winter  
are spoyled of their beautifull  
leaves, but with the Spring's  
heat they bud forth again, and  
grow into branches. Nor is  
any thing that hath not such an  
imbred

*Tuscul. 5.*

*Diversity of  
Plants.*

Living  
creatures  
led by In-  
stinct of  
Nature.

imbred property of reviving  
but that from the seed swelling  
forth, it will produce flowers  
or fruit, or berries, and will  
bring them to perfect maturity  
by the Suns heat, and endow  
them with some healthful ef-  
fect. Also in Animals, who  
want reason, yet have sense, the  
force and Inclination of Nature  
may be perceived; for some are  
water Creatures that can swim,  
some are Birds to flye in the  
open Ayre, some creep, others  
go; some wander alone, others  
flye in flocks, as the Stares do,  
Linnets, Chafinches, Sparrows,  
Pigeons; some are by Nature  
fierce and savage, others are  
gentle and tame, as all kinds of  
Hens and Birds fed up at house.  
But Man, to whom all these  
things are made subject, hath  
obtain'd something far beyond  
them;

Psal. 8.  
Heb. 1.

them; for beside his gift of speaking, he hath Reason, a Mind and Soul, partaking of a heavenly and a divine Nature. For the mind of Man was taken out of the divine Mind, and can be compared to nothing but God, nor referred to any natural being. Wherefore Man must strive to come as near to his Maker as he can, and to make himself like unto him. For since God hath exposed all other living Creatures to feed and eat downward; he hath made Man only with his Countenance upwards from the ground to behold the Heavens, the house of his habitation, both with his Mind and Eye; whereof we shall treat more at large in the following Chapter.

## CHAP. II.

*Man's Worth and Excellency.*

*Man Gods  
chief work-  
manship.*

**W**Hen as our most great and good God is to be highly admired in the things he created that are obvious unto us in every place, and are beheld both with our minds and eyes; yet chiefly his Wisdom appears in Man. For nothing in this World, though it be comely and excellently made, can be compared with the Excellency of Man; so that from Man, God would have the valuation of his own Excellency to be made light, and that mortals should have a Character of his Divinity: That is, he would have all brought to know and adore Him, the great Work-m.



by the contemplation of Mens  
own Minds, and knowledge of  
themselves. For nothing more  
clearly represents God, than the  
mind of Man. Whereby Man *Mans mind*  
was made like unto Gods Image *is the Image*  
and Similitude. For Man is *of God.*  
the most expresse representation  
of God: wherefore by reason  
of his outward and inward  
Beauty, and vast Endowments,  
he well deserved to be called, A  
little World; because that  
God, the most bountiful Father,  
and Maker of all things, did  
abundantly pour forth into Man  
all their vertues; for, for his  
sake all things were brought to  
light, and all things obey his use,  
and are set forth for that end.  
The Kingly Psalmist confesseth *Psal. 8.*  
the same, and, uttering argu-  
ments of a grateful mind, *Thou*  
*hast made him* (saith he) *but*  
*little*

Man is  
Ruler of the  
World.

little lower than the Angels, as  
as it were a God, Thou  
clothed him with Glory  
Honour, and hast set him over  
works of thy Hands. He ob-  
ned this prerogative even from  
the beginning of the World,  
that all things when they fl-  
rith, and are in being, do du-  
fully obey and serve mans u-  
So *Genesis* the first, God com-  
med the Principality and ch-  
Government of all the rest un-  
Man: Be fruitful, and increa-  
fill the earth and subdue it, a-  
rule over all; Fishes in the W-  
ters, Birds in the Ayr, and  
Beasts that move upon the fa-  
of the Earth. But of that  
vine mind in man, whereby  
comes next unto God, and  
the internal gifts of his Min-  
Reason, and Understanding  
whereby he excells Beasts; oth-

Write

Writers have spoken at large, and because it belongs not to this place, I shall leave off to speak more of it.

But I will mention a few *The com-*  
things concerning his Body, and *liss of*  
what are of kin to that, and de- *Mans Body.*  
pend of it. For the excellent  
and beautiful form thereof is  
very fit and agreeable to the  
manners of his mind. The  
fashion of his Body is tall, and  
lifted up towards Heaven, his  
Countenance is high, and looks  
upward, the symmetry of all  
parts, and of the whole, or the  
exact proportion of it, is much  
spread abroad by Heathens, and  
such as are far from our Religion.  
So that I cannot but wonder at  
the negligence of our Men, who  
either seek nothing at all, or else  
they do coldly and carelessly  
look into themselves and the  
works

David the  
only ad-  
mirer of  
Nature.

works of Nature ; whereas David, a Magnificent King, contemplating more closely and carefully the nature of Man, began to be elevated, and to burn with the Love and admiration of so great a Work-master : For thus he writes his praises, with such and such like Testimonials.

Psal. 138.

*I will praise thee, O Lord, because I am wonderfully made, thy works are wonderfull, my Soul searcheth and knoweth it right well ; thou knewest all my bones when I was fashioned in the secret place, and when I was wonderfully formed in my Mothers Womb. Thy Eyes beheld me being yet unmade, and in thy Book were all my members written, which day by day were fashioned. Thy knowledge is wonderful unto me, whereby I was made, I cannot understand it. For when (saith he) I thoroughly search*

David's  
Exclamation  
upon  
his admiring  
of God.

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out my self; and when I diligently consider the structure of my Body, the excellency of my Soul, and the force of my Mind, and I cannot by Reason and Judgment attain thereunto; I both adore thy Majesty, and embrace thy bounty.

Now let us a little set that most comely form aside, and the other parts of the Body visible; and we will consider of the scituation of the internall Bowels, the powers of the natural faculties, the Nerves arising originally from the Brain, the arteriall pipes from the heart, and the propagation of the Veins from the Liver, also the faculties and powers of the Soul, whereby she doth produce and perfect her functions.

To these may be added that *Three spirits*  
Ætherial spirit, that is the seat *in Man.*  
of natural heat, and the vehicu-

*Hum* thereof, which is divided into three divisions, and is distinguished by so many places; as the animal to the Brain, the vital to the Heart, and the natural to the Liver: This, being that it nourisheth and quickeneth the Body by its natural heat and moisture, that are both instead of fuel, and afford forces to perform Actions: therefore these three parts are carefully to be refreshed and restored with sleep, wine, nourishments, exercise. Yet these must be used moderately; for if they be immoderate or unreasonable, they may put a man from his right Mind, and bring him to many ill diseases and affects.

*What things  
uphold the  
Spirits.*

Mans Mind is full of fiery Aenead. 6.  
vigour, and  
His first beginning was not from  
the Land,  
But Heavenly; yet, if his body be  
Faulty, and earthly grosse, and  
limbs, not free  
From sad diseases, fears and pains  
and grief,  
Distempers and great cares do rule  
in chief.  
Then is this fiery spirit shut within  
The dark prison of's body —

Wherein the Poet compre-  
hends the four Passions of the  
mind, which rising from In-  
temperance, do trouble the mind  
of man, and make it by many  
wayes wonderfully unquiet.  
Lastly, Let us direct our Eyes  
to those things that give the  
species to all these; that is, let

The Tyranny  
of the Passi  
ons.

*The consent  
of Soul and  
Body.*

us examine the Workmanship  
of forming and figuring the  
Child, which is such a one, and  
so great, that every one, though  
he be stranger in Physical busi-  
ness, is bound to stretch his  
wits soundly to understand it.  
For it concerns every man to  
know and search out these  
things, because a man is con-  
versant in himself, and may rest  
in the contemplation of himself.  
For since a man consists of Soul  
and Body, and the Body is the  
Instrument of the Soul, where-  
by she doth her actions; who  
ought not to have care, and to  
observe both these parts? who  
would not wish that both might  
be preserved the best he could:  
since one cannot subsist without  
the other, and perform its office  
and functions without offence.



*For both do ask each others help  
we see,  
And by this means most friendly  
they agree.*

Horat. in  
Art. Poet.

The Body for a time is transitory and mortal ; but since it is the vessel and receptacle of the Soul, and useth its Ministry, God hath also design'd that for eternity ; and by the mystery of the Resurrection, it shall be made partaker of the same Gift, that is, of immortality, as it is the will of God.

## CHAP. III.

*It is most natural to procreate one like himself, and men ought to use it reverently as a Divine Gift, and Ordinance of God.*

**W**Hen God had made the Heavens and this sublunary World, and framed them with so admirable wisdom and skill, that there was nothing wanting for necessary uses, commodity and pleasure: it seemed good to him to make One that might have the use of them, and that might delight in these things and enjoy them. Wherefore when all the Ornaments of Nature were compleat and perfected, he brought man into the World, as into his own

own possession, and that he might not lead a disconsolate life, he gave a Woman for an helper and companion, and he put into them both force to *Marriage* love, and a greedy desire of pro- *Gods Ordinance.* creating their like, having prepared for that purpose a swelling humour and spirit, and organical parts: and that the one should not be afraid or decline the society of the other: he added allurements and a desire of mutual Embracing, that when they did use procreation, they should be sweetly affected, and pacified wonderful ways. For unless this were natural to all kind of Creatures, that they should care for Posterity, and propagate their like; Mankind would quickly be lost, nor could the Affairs of Mortals long endure.

AN

*All men on Earth, and Beasts  
and Birds above,  
And Fishes of the Sea are made  
with love.*

*What will a young man do whom  
Cupid burns?*

*He swims i'th dark and tempestuous  
night,*

*O're the rough boyling Seas, and  
neer returns.*

*Though Parents cry, and Billows  
would one fright.*

*Divers spurs  
to Venus.*

Since this Passion is so forcible and so unruly, that it can hardly be subdued (and but a few can bridle their passions) God granted unto man the use of the Matrimonial Bed, that he might be bounded thereby, and not defile themselves with wandering Lust, who want the gift of Continency; wherefore so soon

*wherefore  
God appointed  
Marriage.*

as Copulation is done, and the Woman happens to prove with Child, great is Nature's cunning in fostering, coagulating, and framing the Seed of both Sexes, that at the set time, when nine Moneths are run over, Man, that Ruler and Ornament of the whole World, may come forth; *Job* expressed this doubtful hope and first beginning of Nature, now going about to form a man, by a most aptosite similitude, *Hast thou not poured me forth as Milk, and Crudled me as Cheese?* Thou hast compassed me about with skin and flesh, thou hast made me with bones and sinews, and my life is from thee, and thy force hath upheld my breath? Like to this is that saying of the wise *Hebrew*, who describes the beginnings of his birth thus, *I am* *also* *wisd. 7.*

What are  
mans begin-  
nings.

All things  
must be done  
moderately.

also a mortal man like to other men, the off-spring of the first man on Earth, and I was made flesh in my Mothers Womb, that came from coagulated bloud in ten Moneths, from the Seed of Man, and the pleasure that comes with sleep. And when I was born, I drew in the common Ayr, and fell upon the Earth, which is of like Nature, and the first voyce I uttered was crying, as all others do. By which we understand, that in all other things, as also in propagation of Children, that all things must be done according to Natures order moderately: As by the opinion of *Hippocrates* and *Galen*, let motion or exercise precede meat, after meat use venery, after *Venus* sleep, which being done, the Natural Faculties do their parts in forming the

the Child; and the weariness that came by Venery is abated by sleep, which also helps concoction, for sleep is a great help to facilitate concoction. But as for that concerns the principles of Generation; there is a great question controverted whether a Woman afford Seed to the generation of the child? or whether manly force make anything to the similitude of the form or difference of the Sex? I shall first handle that concerning the form and similitude of it, and afterwards of the Female Seed, and what help it affords for procreation of the Child. And I shall do this the more accurately, because there are some Bawds in our Countrey, that would perswade Women that Mothers afford very little to the generation of the child,

*Women do  
much in pro-  
creation of  
Children.*

Child, but one <sup>are</sup> at the  
trouble to carry it, and must en-  
dure the tedious time of nine  
Moneths, as if the Womb were  
hired by men, as Merchants  
ships are to be frighted by them,  
and to discharge their Burden.  
By this perswasion, Women  
grow luke-warm, and lose all  
humane affections toward their  
Children; and Love, that was  
wont to be almost peculiar to  
this Sex, is quite banished. But I  
think that such deserved to be  
held infamous, and are not fit  
for honest Womens company.  
And would we punish them, it  
should be done openly with all  
scorn and contempt. For these  
are the cause, that some are so  
cruel and barbarous to their  
Children, as to cast them forth  
and forsake them. These are  
more cruel and savage than Ti-  
gers,



gers, Lions, Bears, Panthers, and other brut Beasts, who bestow much labour to feed and bring up their young ones: which our Saviour shewed by a Hen, a domestick Bird; for all Creatures will fight for their young ones, and will venter their lives boldly for them. I saw in these Spring-Moneths a Flock of 300 Sheep, which followed their bleating young ones, that were carryed away in a Ship from Land, and were pulled from their Damms Udders. Their Dams were not frightened with the Seas violence, but with incredible desire followed, till the Sea flowing up, drowned them all. By this Example, I would have wicked unnatural Parents take heed and be admonished, who love their Children very little, or but from the lips out-ward,

*Math. 19.  
Force of Na-  
ture seen by  
Animals.*

*An Exhortation to  
Humanity,  
from the  
love of  
dumb Beasts.*

ward, when as poor dumb creatures ordained for the slaughter shew such great love toward their young.

## CHAP. IV.

*Of the likeness of Parents and Children; whence it is that outward Accidents are communicated to the Children, and the Mothers Imagination is the cause of the Production of many Forms.*

*The force of the Seed is a reason of similitude.*

IT is a constant Opinion amongst Physicians, and confirmed by many Reasons, that if the Woman afford most seed, the Child will be like the Mother; but if the Man afford most, then it will be like the Father; but if they both afford a like quantity

quantity and force, then will the Child be like to them both; or one part will resemble the Father, another part the Mother. Lastly, if it fall on the right side of the Womb, and proceed from the right Testicle, by reason of heat it will be a Manchild; but if it proceed from the left, and incline to the left side, by reason of cold and moisture, it will be a Girl.

*Lactantius* saith, that sometime when the mans seed falls on the left side of the Womb, a Male-child is begotten: But because the Conception is perfected in that part of the Womb, that is ordain'd for the Procreation of Females, there will be something in it that is but half man, and will be fairer, and whiter, or smoother, and less hairy than is convenient for a man to be,

*L'ro de opifice, Lactantius his mind, of the likeness of the seed.*

Whence is  
the Name  
Virago?

What wo-  
man is most  
imperiall.

be, or the voyce will be full  
and sharp, or the chin will  
bare and bald, and the courage  
will be less. Again, if the foetus  
be cast into the right side of the  
Womb, it may be a Girl, in he  
be begotten: but because she  
conceived in the place ordina  
ed for the Male, she will be  
more viraginous than ordina  
Women, as having strong limbs  
very tall, a swart countenance  
hairy chin, a ruder face, a strong  
voice, and a bold and man-like  
courage: whence it falls out  
that such Women will cast off  
the yoke, and rule over men, and  
will take so much power upon  
themselves in governing, that  
men dare not speak or stir  
them. Though these things are  
many more might be alleadged  
for the similitude of the Form  
which are very probable, and for up

the most part they so fall out;  
 yet the principal cause of this  
 effect seems to me to consist in  
 the tacite Imagination of the  
 Woman. For if she conceive  
 in her mind, or do by chance fa-  
 sten her eyes upon any object,  
 and imprint that in her Mind,  
 the Child commonly doth re-  
 present that in the outward  
 parts. So whilest the Man and  
 Woman embrace, if the Wo-  
 man think of the mans counte-  
 nance, and look upon him, or  
 thinks of any one else, that like-  
 ness will the Child represent.  
 For such is the power of Ima-  
 gination, that when the Wo-  
 man doth inventively behold  
 any thing, she will produce  
 something like that she beheld;  
 so it falls out, that Children  
 have the Forms of divers things  
 upon them, as Warts, Spots,  
 Moles,

*The womans  
 Imagination  
 what it  
 doth.*

*Hare-lip.*

*Art can  
change the  
shape and  
colour of  
Animals.*

*Gen. 30.*

Moles, Dashes, which cannot easily be wiped off, or taken away. So some of our Women seeing a Hare, bring forth a Child with a Hare-lip; so some Children are born with flat Noses, wry Mouths, great blubber Lips, and ill shaped of all the Body, because the Woman when she conceived the Child and in the time she was big of it, had her eyes and mind busied upon some monstrous Creature. Men use to effect the like by Art in other Creatures, setting before them, when they are to conceive, the Colours of diverse things.

Jacob used that Stratagem, who was afterwards called Israel, laying Rods he had pilled off the Rinds from, before them every where, and so he made the greatest part of the Flock spotted

red

red and party-coloured. Some  
 make painted Birds, Dogs, and  
 Horses dappled, and with divers  
 spots. Which Artifice of Na-  
 ture, and all the Reasons and  
 Causes of Similitude, *Pliny* ex-  
 actly comprehended almost in  
 these words. Similitude in the  
 Mind is a diligent thinking of a  
 thing, wherein many Accidents  
 have great force; as Sight, Hear-  
 ing, Memory, Forms taken up  
 at the very instant of Conception,  
 and a suddain Thought rising  
 of any thing, is supposed to give  
 the Form and Similitude. Hence  
 some are like their Grand-Fa-  
 thers; others like their Fathers,  
 or some other Kindred. Hence  
 there are more differences in  
 Man, than in other Creatures,  
 because the quickness of his  
 Thought, and nimbleness of his  
 Mind, and variety of his Wit,  
 im-

*L. 7. c. 12.  
 Pliny his  
 opinion of  
 the cause of  
 Similitude.*

imprint divers marks, because other Creatures have the Minds fixed almost, and unmov'd, and all of the same kind are alike. Hence it is, that a woman may cause her Child to have a strange Form, and nothing like to the Father. So a Woman that had lain with another besides her Husband, fearing lest her Husband should come in the mean time, after Moneths she brought forth a Child not like the party that she lay with, but like her Husband that was absent. There is a very witty Epigram written of this, by that most ingenious Man Sir Thomas More.

Sir Tho.  
More's  
witty Epi-  
gram.



Those four Boys, Sabine,  
Which thy Wife brought forth,  
Thou think'st are not thine,  
Unlike thee, naught-worth.  
But that Boy alone  
That she lately bore,  
Like thee, for thine own  
Thou tak'st, and no more.  
Four as Bastards born  
Rejected are in scorn,  
Yet wise men suppose  
That the Mothers mind  
Doth the Child dispose  
For likeness in's kind.  
Four were begot  
When that many miles  
From home, thou wert not  
Feared, nor thy wiles.  
This last like to thee,  
Was begot in fear,  
Thy Wife was not free,  
Thou wert then too near :  
This I think was it,  
That thy likeness hit.

Hence

*Likeness  
can confirm  
no Child to  
be the Fa-  
thers own.*

Hence it follows, that the Argument is vain to assign the Father from the likeness of the Child. For neither the Law of Nature, nor the publick consent of Mankind will suffer a Child to be laid to any man, because it is like him. But what concern Wit and Manners, and propensities of the Mind, daily Experiences teach us, that Children receive all force and vital spirits from the faculty of the Seed, and commonly of the same condition with their Progenitors, and of the same Nature. But there is much in this, whether Venerie be used with great or weak desire. For many are less venerieous, and not so hot, and do not with any great desire use Copulation, but rather decline from it; and that they may pacifie their Wives, they

pay

pay their due benevolence (as St. Paul calls it) very faintly and drowsily : whence it happens, that the Child falls short of the Parents Nature, Manners, and imbred generosity. And hence it is, that Wise men sometimes beget stupid slothful Children, and that are of a feeble Mind, because they are not much given to these delights. But when the Progenitors are hot in ventures, and do liberally and abundantly employ themselves therein, it oft-times happens, that the children are of the same Manners, Desires, and Actions of Mind that their Parents are. For as Birds are of the same Nature with those they are bred from, and are of the same colour'd Feathers, so Children exactly imitate the Manners of their Progenitors, and

1 Cor. 7.

*Why wise men sometimes beget fools.*

*A Simile from Birds.*

D

are

are essentially the same in nature with them. And the same native signs that are printed on the Parents, are found also commonly upon the Children. For *Horace, Carmin. l. 4. od. 4.* speaks thus :

*Good and strong beget the same,  
Calves and Colts their Sires  
present,  
From stout Eagles never came  
Birds like Pigeons impotent.*

And because Education perfects the gifts of nature, corrects errours, and frees from vice, he added very fitly,

*Art amends what Nature is,  
Good Manners mend what's  
amiss.*

*Chremes in Terence concludes  
from*

from the Mothers Manners,  
what the Son is: for thus he  
brawls with *Sostrata*. *Heanton-*  
*timerum*. Act.5. Scen.3.

*His Manners shew him born of  
thee,  
In that in all he doth agree;  
He hath thy vices to a hair,  
None but thee then could him  
bear.*

And truly it is so by Nature, *IN Crows,*  
and we see it fall out most com- *ill Eggs.*  
monly, that Children will imi-  
tate their Parents conditions,  
and tread upon their heels, fol-  
lowing dicing, whoring, tipling;  
yet some by their Parents care  
and benefit of education, come  
to good Manners; wherefore  
every man ought to strive so to  
moderate his passions, and so  
order his course of life and diet,

that he may not hurt himself, or infect his posterity. For from the Fathers seed and the Mothers blood, many things use to descend to posterity: for the same force and vertue that is in the Parents sperm, is powred forth into the Children, as from one vessel into another. So said *Catullus*:

*Cat will ever follow kind,  
And Children are of Parents  
mind.*

Parents  
Diseases  
and Faults  
descend to  
their Children.

Seeing that the seed flows from the principal parts, and contains in it the force and nature of all the members, comes to passe, that what disease is in any part, descends in right of Succession to the Children. So the Leprosie, Epilepsie, feet-gowt, hand-gowt, and other diseases

diseases and defects are hereditary. And because the Mothers blood is the chief nutriment for the Child, and the secondary beginning of procreation; it oft-times happens; that Children take more mischief from the Mother, whether you consider their Bodies or Minds. So wicked drunken foolish women commonly with us bring forth just such Children; and that are subject to the same vices. The Mothers fault doth more wrong to Children, if she be unchaste, and play the whore, than the Fathers fault doth; so likewise if she be given to drunkenness or any other vice. For if a man of ripe years, or when he is young and unmarried should get a Maid with child, he deserves almost to be commended for it, and not to be disgraced.

For it is commonly said, That one may safely marry his daughter to such a man, who is not unfruitful and barren, but has proof of his Manhood already in getting of a Child. But a Woman or a Maid that is marriageable should do the like, and suffer any such matter to be done, when she begins to fall in love, she would so lose her reputation and honour, that no Cobbler nor any mean fellow whatsoever but would scorn to marry her: and if one should marry her, he would quickly hit her in the teeth with her Whoredome. So as soon as any Maid is overcome, and has lost her Maidenhead, and those cloysters of Virginity are entered, that fault can never be washed away, nor can those clo-



sets be ever lockt again. For so  
the Poet describes it,

*Virginity once stain'd  
Can never be regain'd.*

So *Plautus* in *Amphitruo*. I do  
not think that to be the dowry  
which people call so, but cha-  
stity and bashfulness, and a mo-  
derate desire, a fear of the  
Gods, love of Parents, and con-  
cord with kindred. Where-  
fore besides others, that wise  
Hebrew doth earnestly warn  
Parents, that they should be  
very carefull to look to their  
daughters chastity and honesty,  
that they may not be polluted  
with wicked Company, or be  
stained by them. For Women-  
kind are naturally frail, and  
more subject to be abused. Since  
therefore there are many things

*Eccles.*

that hinder Manners and good life, as also there are many things that defile the body and the decent frame thereof, care must be had that nothing may pollute the Mind with ill manners, or disgrace the body by any monstrous deformity. And because the beauty and decent form of the body is very acceptable to all Men, we should observe exactly by the progress of natural causes, what things will make one beautiful, or deformed and ugly, since these things principally consist in Womens Imagination, and in such things as proceed from without, care must be had, that that Sex may see nothing, that may move their mind to think absurdly, which in framing the child may bring any hurt. For if any mischief happen from with-

*A woman  
with child  
is subject to  
passions.*

without, if any fear or trembling fall on them when they meet any terrible thing, presently all this fright falls upon the child, the natural spirits and humours being turn'd thither, and all the faculties of the Woman are busied in framing such a thing. For a vehement and fixed cogitation whilest it doth toss the vehement species of things, and turns them often over, it doth imprint that form and figure which it so of thinks on, upon the Child. For the confluence of the internal spirit and humours paints out the Image of the thing thought on.

It is not for no hing, and for no cause, that some have such ill shapen bodies, ill and uncomely cruel countenances, swoln blabber'd cheeks, wry mouthes, wide chaps; for these things

*Whence comes deformity of body.*

come to passe, because their Mothers being great with them, thought on such deformed shapes, and representations, or fastned their eyes too much upon them. So I dislike nothing more than lascivious Women, that use to delight themselves beyond measure with Whelps and Apes, and to carry them in their bosoms, to foster them, to kiss and hug them. For by the company and sight of these creatures, the imperfect Nature of women may take some strange impressions, and they may frame in their minds such forms, as may make their children deformed. So the great women of the Low-Countreys love *Malta* dogs, they are commonly called *Canusis*, from their crooked nostrils, their bodies are but small, they are  
white

*Malta*  
*Dogs,*

white as snow, their noses are flat in the middle, and pressed down, they have a crest turning upward, their tail doth not turn under their belly, as we see it doth in mungrels, but it stands upright, and bends like a sickle, he hath very great eyes, and that stick forth, and they are both blear eyes, weak legs, and that are crooked about the joynts, but the hinder part of his body is smooth, without any hair, and their tail is seen very uncomely by those that are present, and they will turn their tails on purpose for people to look on. This small creature, because it is ridiculous for its parts, and manners, and hath many things that may hurt a woman when she is with child, and cause the child within her to be ill formed, I think not fit to keep, least

Women

*Women  
love dogs  
too well.*

*A History.*

Women with child should be wronged thereby. But this monstrous form and limbs so crooked are not natural, but artificial. For men shut them up in small Cages, and taking their food away, they make them grow small: as in *Terence*, they took away meat from Maids to make them grow small as bulrushes, least if any of them should grow corpulent, she should seem to be a Champion. So your Juglers that passe the Countries, use to wrest the limbs of young Boyes, that they may leap and dance the better. Lately, there was a notable Knave who carried a Child to be seen from Town to Town which had a very great head, all the other limbs bore no proportion with it. (This deformity when it is natural, and not by art, Physicians

tians call *Hydrocephalon*, by reason of the head swoln with a watry humour.) When a Woman great with child had looked on this Picture, she was so frightened with this unusual sight, that when her time came to be delivered, she brought forth a child with a spongy vast head, and it had like to have cost her her life. And this mischief followed it, that it grew greater in the Nurses arms, till it became monstrous great. The woman came to me, and made this complaint, bringing the child with her; and when I pressed the head of it with my fingers, it would sink down like to a cushion, and come forth again. These spectacles are not only to be avoided by Women with child, but also by all those that may be troubled and frightened in

Very great heed what disease.

whence chil-  
dren have  
ill marks.

in their sleep by such frights, as  
it commonly happens to chil-  
dren, sick, weak, old melan-  
cholicque people, yet monstrous  
fights will hurt them lesse than  
they will women with child.  
For they by the sight of such  
things will frame the like in  
their Children.

For since all their forces and  
natural faculties are wholly em-  
ployed to form the child, it hap-  
pens that when the Woman is  
any way offended, all the hu-  
mours and spirits run down-  
wards to the Womb. And  
when the imagination of a  
thing that sticks fast in the  
mind joyns with these, it frames  
the like fashion on the child  
that the Mind conceives. For  
is not said in vain, *Imagination*  
*makes fashion*. For by the same  
reason, if a Mouse, a Cat, a  
Weasel

A Proverb  
from Imagi-  
nation.



Weasel, leap suddenly on a Woman, or Strawberries, Cornel-berries, Cherries, Grape-stones, fall on any part of the body, they presently leave their mark, and the print of this thing will be printed on that limb: unless the Woman at the same time that these things happen to her body, do presently wipe the part, and put her hand behind her back, or on some remoter part of her body. For so the mischief is suddenly cured, or the mark is made on that part she touched, all her Imagination and natural faculty being turn'd thither.

*When a woman doth remove marks from the Face to the Thighs or hinder parts.*

CHAP.

## CHAP. V.

Of the strange longing of Women with Child, and their insatiable desire of things; And if they cannot get them, they are in danger of life.

Longing, a  
Dise. se.

**T**HE order of the former Narration seems to require me to speak something concerning the longing of Women: For they are both almost from the same cause. About three Months after Conception, a Disease troubles Women, which the Greeks call *πικρα*, the Latines *Pica*, when by reason of cold vitious humours, and sharp flegm that lyes in their Stomachs, they earnestly desire coles, parings, chalk, shels, and other

other things unfit to eat; this mischief prevails most, when the Childs hair first begins to grow, and they are with child of a Girl. For by reason of want of heat, flegmatique humours are less concocted. Hence it is, that winds, and often belchings frequently trouble Women. Of kin to this is the daintiness of Women, wherewith men and Feavourish people are oft troubled. But child-bearing Women that are tempted with this Disease, are so insatiable in their desire, that if they cannot obtain what they long for, they bring both themselves and their Child in danger of death. This *Moyst we men long for strong things.* Disease for the most part troubles the Low-Country Women, because they are of moyst cold constitutions, and feed on ill Nourishment. There have been some

*A History.*

some in our dayes, that when they saw a corpulent well fed man, they desired to bite at his shoulders; and there was a man, who, that he might satisfy womans longing, granted her leave to bite, least she might take any hurt: whereupon she bit out a part with her teeth, and chewd it a little, and then she swallowed it raw. When she was not yet satisfied, she desired to bite again, but the man would not endure her. But she presently began to languish, and to be delivered. She brought forth Twins, the one living, and the other dead, for want of a second bite. I can see no other reason for it, than that the woman grieving in her mind, the vital spirits are lessened, and the humours appointed to nourish the child, turn another way, and

*A woman  
with child  
suffers if  
her longing  
be denied  
her.*

and are not carried to the  
 Womb; so the Child wanting  
 the food which the mother long-  
 ed for, grows feeble, and dies.  
 For when the passages & recep-  
 tacles whereby food useth to be  
 derived to the Matrix, are stop-  
 ped, it must needs follow, that  
 the Child will want nutriment,  
 and die. But if the teeming  
 woman be strong of Nature, and  
 knows how to moderate her  
 passions, the Child doth not die,  
 but grows sickly. By these you  
 may see abundantly what a wo-  
 mans Imagination can do, and  
 what outward objects conceived  
 in the mind can print upon the  
 Child that is then to be formed.  
 Wherefore I suppose they do *When we*  
 not much transgress the bounds *must please*  
 of Art, that are not so rigid, but *sick people*  
 do sometimes indulge to sick *with Diet.*  
 people such meat as they long  
 for,

for, though they are not so proper for them, in case they are such as will bring no great hurt to their Bodies; for sometimes by such manner of Diet, we dispell Chronicall and long Diseases: So when sick People are vexed with lasting Diseases; I do not use to be very obstinate or refractory against them, in granting to them such meats as they greedily desire, and earnestly intreat for, when they earnestly ask for them, and eat them with a great Appetite. For by this means it comes to passe that natural heat is stirred up, and the imbred faculties are moved, humours that stick in the Body are concocted, and dissipated; the passages being opened. And by *Hippocrates* example sometimes, I study to gratify my Patients, and to be

silent,

silent, and wink at them, if they take what may not greatly hurt their Bodies. For as he saith; *Something worse Meat and Drink, so it please, is better than that which is better, and pleaseth not so well.* For all those things that relish best in the Palate, and are most pleasing to the taste, are most easily concocted, and nourish more, because the stomach takes them in greedily, and likes them best. So I know some that have cured Quartans, and wandering Agues, by eating raw Herrings, new taken out of the Sea: So in desperate diseases that are come to the height of their danger, I do not much fear that greedy appetite, nor do I contend with, or deny to them that desire such things, what they would have; but using choice, and prescribing them

L. 2. Aph.

38.

Desire  
makes all  
sweet.

*Diseases are  
driven out  
with desire  
of some  
meats.*

them the way and manner how  
to dresse them; I let them use  
their own desire, so far as I am  
confident it will not hurt them,  
and I conjecture the Disease  
may be batter'd by it. For by  
this acrimony and greediness of  
eating them, the force of Na-  
ture is sharpened, and set for-  
ward, that was before asleep,  
and so regaining strength, it  
sets upon the Disease afresh.  
So we drive forth one Disease  
with another, as one Nail with  
another, and for an ill knot we  
apply an ill wedge, which no  
man may think to be absurd,  
since in some Diseases, we wil-  
lingly raise a Feaver, for other-  
wise there were no cure for  
them. So I know some, that by  
the sudden coming on of the  
enemy, and by a great fright,  
have been cured of a quartan  
Ague.



Ague. So there was an Epidemical Disease amongst us, that had destroyed some thousands, that by a suddain inundation of the Sea presently ceased; for by some outward trouble arising, the collections of humours are dissipated, and diseases abate and cease by critical evacuation. Hence it is, that such as are bit by mad-dogs, and fear the water, we cast them unawares into the deep water, and drive away fear by fear. When some are troubled with cold Diseases, we put them into hot Feavours: for so natural heat being raised, cold raw humours are concocted, and Nature is excited to cast out the Disease.

*One Disease is sometimes cured by another.*

## CHAP. VI.

*That a Woman doth afford Seed  
and is a Companion in the whole  
Generation.*

*It is proved  
by reason,  
that a wo-  
man wants  
not Seed.*

**T**Hough the Seed of Man be the chief efficient, and the beginning of action, motion, and generation; yet that a Woman affords Seed, and doth effectually lend help to the production of the Child, is evinced by strong Reasons. First, if primary Vessels had been given them in vain, and genital Testicles; if a Woman wanted seminal Excrement, she should afford very little to the Child, and should have no part in it. But since that Nature doth nothing in vain, it must needs be

Seed *That a Woman doth afford Seed.*

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that they were made for use of  
seed, and for procreation, and  
placed in their proper places,  
both the Testicles and recepta-  
cles of Seed, whose nature and  
force is to afford fruitful virtue  
to the Seed. And to prove this,  
there needs no stronger Argu-  
ments than this, that if women  
do not use Copulation to cast  
out their Seed, they oft-times  
fall into great Diseases, and cru-  
el Symptoms. For you shall  
see many Widows for want of  
Husbands, and Virgins ready  
for Marriage, when they do not  
marry in time, though their  
terms keep their orderly seasons,  
yet are they cruelly tormented  
with fainting fits, and strangling  
of the Mother. For all are of  
Opinion, That more harm  
comes to them by the Seed be-  
ing corrupted, than by their  
E courses

*Th: danger  
of seed re-  
tain'd.*

*Maids to be  
married in  
time.*

*Maids by  
Marriage  
grow fresh.*

courses being stopt. For the Seed grows to be of a venomous quality; hence ariseth, the swarth, weasil colour in Maids when they begin to be in love: hence comes their short breathings, tremblings, and spannings of the heart, the expulsive faculty being moved to cast out the swelling humour. If such lusty Widows, or Maids in years happen to be married, that their seed by the use of man may be ejected, you shall presently see them look fresh as a Rose, and to be very amiable and pleasant, and not so crabbid and testy, especially if their Husbands be men for their turn, and can give them their due. And though the Society of the lawful be consists not in these things, yet you shall find that this Sex is by no means better won, than when

the Husband often satisfieth them this way. For so are all things more peaceable in the House, and there fall out no wranglings or janglings between them. But if the man lye but seldom with his wife, or the man be slow in doing his office, you shall see the House turn'd upside down; for some of this Sex are so greedy of Copulation, that you may weary them, but never satisfie them: which seems to me the chief cause why a woman in Copulation doth afford seed, and hath more pleasure than a man hath: For since by Nature infinite delight accompanies the ejecting of the Seed, by the breaking forth of the swelling spirits, and the stiffness of the Nerves, and the woman performs a double office, and suffers both wayes,

*Woman is greedy of Copulation.*

*The woman  
desires man,  
as the m-  
ter doth the  
form.*

*Why chil-  
dren are  
most like  
the Mother.*

*Lib. 2. de  
sem.*

(for she draws forth the mans Seed, and casts her own in with it); It is very likely, that she takes more delight, and is more recreated by it. Hence it is, that the Child is commonly more like the Mother than the Father, because the Mothers confer most in generation; and it is proved, because women love the Children best. For besides their ejecting of Seed, all the time they are great with Child, they nourish the Child with their purest Blood. I find *Galen* to be of that mind, for he thinks that the Child receives something more from the Mother than from the Father; and he refers the difference of Sex to the affluence of menstruall blood; but the reason of likeness to the force of the seed. For as Plants receive more from

*Fruitful*

fruitful ground, than they do from the Industry of the Husbandman; so the Infant receives all things more plentifully from the Mother: For first, the seed of them both is foster'd, and heaped together in the Womb, then it grows up with the Mothers Blood, and increaseth by degrees secretly. Hence it is, that by sympathy Children love their Mothers most; for it proceeds from nearness of Nature, and because the Mothers forces were most employed about them. Also Mothers are full of love to their Children, and more indulgent to their young ones than the Fathers be, who who are oft times more rigid. I think the Evangelist meant so, when he brings in *Rachel* lamenting for her Children, who was so wounded in her mind with

A Simile  
from Plants  
and the in-  
dustrious  
Husband-  
man.

Why chil-  
dren love  
their Mo-  
thers best.

Matth. 2.

Jer. 32.

Ch. 49.

grief, for being deprived of them, that she would by no means be comforted. For there is nothing by the opinion of *Esai* as, more repugnant to Nature's Laws, than for a woman to forget her Child, and to be cruel against the fruit of her Womb, laying aside naturall affection. We see that Fathers have their natural propension to their Children also, but it is later before it appears. For Fathers love them best when they are grown up, and then they take most care for them, when they begin to see some hopes of them: But Mothers take more care of them in their Infancy, and because that age stands in need of mother's help most; they are then the most loving and careful over them, and not so curst as the Fathers be. For this cause the

Scriptures



Scrip ures do so oft invite us to gratitude, which by the example of Storks, Children do owe to their Parents, and we are commanded to requite them.

*Matth. 23.  
Storks love  
their dams.*

The like love we see in a Hen, which loves the Chickens

*A Hens sitting.*

she hatched more dearly; and though the Cock was the cause that the Eggs breed Chickens, yet he takes no care for them when they are hatched. But

that both yield seed, we may prove in Hen-eggs; for a Hen

*A Hen l ys  
eggs with-  
out a Cock.*

will lay eggs without the Cock, but if she sit on them, they will

sooner corrupt than hatch: but the eggs the Hen laid when a

Cock trod her, will after 19 dayes be hatched, put under a

Hen; so that the Chickens will peep before the shell break.

This tedious Child-bearing time of the Mo her in which

*Women are  
not idle in  
making the  
child.*

*An. id. 6.*

for nine Moneths she feeds the Child with her purest blood, and then her love toward her Child newly born, and the usual likeness of the Child to the Mother do clearly prove, that women afford seed, and that women do more toward making the Child than men do, who only injecting their seed, are gone, and neither further the Woman, nor help the Child any more. Yet in so many months the woman must do much to frame the Child, and nourish it. For it cannot be, that it should grow up from that congealed lump, but by a wonderful way.

## CHAP. VII.

*Whence growes the Sex and Kind;  
that is, Whether of the two;  
Man or Woman, is the cause of  
a Male or Female Child.*

**T**Hough all things are justly ascribed to God that made all, yet many things go in order by Natures Rules; and are carryed by their imbred motion. God being the Author of all these things, he useth to alter many of them, and to change the order of things, and to bring forth some things in other forms and ordets, contrary to Natures Laws. For example, a Woman desiring a Man-child, prays unto God earnestly for it, and God hears her prayers. For

*God the  
chief cause  
of all fruit-  
fulness.*

Gen. 27.

I Reg. 1.

4 Kings 4.

Luc. 1.

example, *Sarah* being past children, and her Courses long since staid, yet she conceived *Isaac* by *Abraham* that was a very old man; in which Child God would have to be placed all hopes of his Posterity, and thence all Nations should take the beginning of their happiness. Also *Anna* being much afflicted with her long barrenness, by earnest and constant prayer she obtained *Samuel* from God. Also *Elisha's* officious Landlady, by the prayers of the Prophet, had a Child given her from God, and afterwards he raised this Child that was dead to life again. So *Zacharias* being old, by God's dispensation, had a Child by *Elizabeth* that was stricken in years, and uncurably barren, which was *John* the Fore-runner of *Christ*. So many others have prayed

God for a Child to be their  
Heir in their Estates, and God  
hath granted them their re-  
quest. None can doubt but this  
is Gods work, and these things  
have a peculiar effect from the  
Divine Will. But we shall speak  
of things that proceed from na-  
tural causes, and that Nature  
useth to work by her imbred  
force. For she prepares a Body  
fit for the Soules condition, and  
gives every thing its temper.  
But since there are two princi-  
ples out of which the Body of  
Man is made, and which make  
the Child like the Progenitors,  
and to be of this or that Sex ;  
Seed, common to both Sexe ;  
and Menstrual Bloud, proper to  
the Woman : The similitude  
consists in the force of the Male  
or Female seed, so that it p. oves  
like to the one or the other, as  
the seed is more plentifully af-  
forded

*The force of  
Seed.*

The force of  
the Men-  
strual blood.

forded by one or the other. But the difference of Sex is not referred to the seed, but to the menstrual blood, which belongs onely to the Woman. For, were that force in the seed, since the mans seed is alwayes stronger and hotter than the Womans, Children would be all Boyes. Wherefore the kind of the creature is attributed to the Temperament of the active qualities, which consist in heat and cold, and to the substance or nature of the matter under them; that is, to the flowing of the menstrual blood. Now the seed affords both force to beget and form the child, and matter for its generation: also in the menstrual blood there is both matter and force. For as the seed most helps to the material principle, so doth the menstrual blood to

the

the potential. Seed is, saith Galen, blood well concocted by the vessels that contain it; so that blood is not onely the matter of generating the child, but it is also seed in possibility. Now that menstrual blood hath both principles, that is, both matter, and faculty of effecting any thing, is confessed by all. But seed is the strongest efficient, the matter of it being very small in quantity; but the menstrual blood is much in quantity: but the potential or efficient faculty of it is very feeble. Now if the material principle of generation, according to which the Sex is made, were onely in the menstrual blood, then should all children be Girles; as if all the efficient force were in the seed, they would all be Boys. But since both have both principles

I ih. 2. de sem.

Menstrual blood affords matter to feed the child.

principles, and in menstrual  
bloud, matter predominates in  
quantity, and in the seed force  
and vertue; deservedly, saith  
*Galen*, the child receives its Sex  
rather from the Mother, than  
from the Father, though his seed  
do afford something to the ma-  
terial principles, but more  
weakly. But similitude, though  
Imagination be of great force  
therein, is referred rather to the  
Father than the Mother; for  
there is more force in the mans  
seed. But the Womans seed re-  
ceiving faculty from the men-  
strual bloud for nine Moneths,  
doth as much exceed the mans,  
as the mans did the womans at  
first copulation. For it is proper  
to the womans seed, to streng-  
then and increase her own sub-  
stance more than the mans. So  
the woman not onely affords  
mater



instru- matter to make the Child, but  
tes in force and vertue to perfect the  
force Conception, though the womans  
saith seed be fit nutriment for the  
s Sex mans seed, by reason of the  
than moysture and thinness of it, and  
s seed is more fit to frame and make  
e ma- up the Conception thereby. For  
more as of soft running Wax, and  
ough moyst Clay, the Workman can  
Force work what he will with his  
o the hand; so the man's seed mixed  
for with the womans seed, and the  
mans menstrual bloud, helps effectually  
d re- to make the form, and perfects  
men- the parts of a man. Or if  
ths, you would have a comparison of  
ans, these things from Naturall  
s at things; as the Earth is to Plants,  
per so is the Womb for Conception.  
ng- For as the seeds of Plants  
ub- need the Earth, to nourish and  
So increase them; so the Seed of  
ds Man requires the Womb, which  
res is

*A Similitude from wax and moyst clay.*

*A comparison of the Earth and the VVomb.*

is affected with a desire of an Off-spring. For by the moisture thereof, and by blood running forth at the Veins to water the Child, it doth grow and increase. Hence you may conjecture what art Nature useth in conceiving and framing a child, which by an innate force grows up by degrees, and secretly increasing, comes to its full strength; wherein I think that worth the Enquiry; by what force the Nature of the woman makes a man or a woman; what faculty seems to be ascribed rather to the woman than to the man, by reason of more matter coming from her, which consists in the Blood and Seed of the woman; whereby the Child all the time it is in the Womb is nourished and increased. For as man's seed is the chief cause

*is the cause of a Male or Female.*

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of motion, and the Instrument and Artificer, whereby Man is made; yet the Womans Seed, with the plenty of her Menstrual Blood, affords more matter than the Man doth, and by help thereof the Child is perfected, and is distinguished for its Sex; for that it makes a Child a Male or a Female.

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## CHAP. VIII.

*Of Prodigious and Monstrous Births; and by the way what is the meaning of the Proverb, Those that are born in the fourth Moon.*

**T**He Nature of Man and his parts, destinated to the Generation of Man, if they be rightly disposed, and there

*Whence  
come Mon-  
sters.*

*A simile  
from Foun-  
ders.*

there be no defect in them, will  
beget a perfect man. But if they  
be defective, or faulty, or the  
seed be confusedly mixed, or  
the principles of Generation  
otherwise involved than they  
should be, it falls out, that pro-  
digious and monstrous births  
are made. Some say, that these  
things happen from the influ-  
ence and aspects of the Stars,  
and as just judgments for sinners.  
And I think it very consonant  
to truth. For they commonly  
happen from a faulty constitu-  
tion of the Womb, from filthy  
corrupt seed, and disorderly co-  
pulation. For, as in the art of  
melting Metals, if the matter  
be not pure and well cleansed,  
the vessel or receiver be oblique  
full of windings, ill joyned  
hath corners, is set awry, or  
full of chinks or plaits, is un-  
fit for use.

posed, or holds ill together, we see that men cast ridiculous and improper figures : so if the place be ill appointed, if the Womb inclines to one side, or the matter be unfit, or ill tempered, nature shall never make fit and decent form.

So the Low-Countrey Women, chiefly those that live near the Sea-side, being restless, and troubled in copulation, they have strange mishapen Embrions, and do not onely bring forth rude and deformed burthenes, not made up, that no sword will cut, but also sometimes being deformed, that pants, and is like the imperfect draught of a figure that artists use to draw with a rude pencil. For Mariners, which they commonly marry, when they come from long Voyages,

*Intemperance of  
Venerie  
hurts the  
child.*

run mad upon their Wives when the  
 full sail, never regarding the  
 menstrual courses, nor the Con-  
 junction or new Moon, at what  
 time, by reason of their too  
 copulation useth to be hurtful  
 for the seed cannot stick to-  
 gether, nor be fitly united with an  
 Womans blood; whence one  
 comes to passe, that the seed  
 either runs forth, or if it chance  
 to stick together, nature cannot  
 make up any thing rightly, of this  
 confused matter that sticks together  
 so as it should do. And not only  
 the mens incontinence is to be  
 found fault with; but also  
 the Women, who having waited  
 so long in their absence, do  
 voluntarily put themselves  
 on their Husbands, and snatch  
 the seed from them, as hungry  
 dogs do a bone, or Cerberus  
 his Bair.

When

Whence it comes, that the fa-  
ulty of the Womb loseth its  
force to generation and succeſſe  
in breeding a child. Or if it  
cannot do any thing, it makes  
a monstrous form that is no-  
thing like to the ſhape of a  
child: ſometimes after three  
months ſpace, that filthy mat-  
ter ſerues forth, and an undigeſt-  
ed heap comes out by pieces, as  
canſty water out of a Ship by the  
ſump. Not unlike to this is  
the efflux that troubles Women  
with many heavy torments:  
as to our Women, becauſe this con-  
ception begins in the fourth  
month, when ſhe is in Conjun-  
ction, by whose force the terms  
are ſent down, call it a Moon-birth,  
ſome *Manekinds*. Sometimes this  
conception is made with-  
out the help of Man, by Ima-  
gination only in thoſe that are  
very

*A Birth nat-  
ural is  
caſt forth.*

*Mans seed  
is the for-  
mer of the  
Child.*

*A common  
Proverb, to  
pisse against  
the Moon.*

very lascivious, so as by often  
seeing their Husbands, and  
touching them, the Womans  
seed will mix together with  
blood, and the heat of the  
Womb will begin to frame  
something like to a living Cre-  
ture: But the formal cause,  
mans seed being wanting, the  
is like the Work-master, the  
matter the woman affords, ob-  
tains a strange deformed shape.  
Sometimes the like is made  
the help of the man, when  
the fourth and silent Moon  
copulates with his Wife, and  
the fourth day after the Moon  
Conjunction, when her course  
run, not observing Natures rule  
for he strives against the flood  
and sails against the stream. Of  
people by a Proverb call it  
sing against the Moon; the  
Latines call them, Born in the

four



fourth Moon. Because they have  
unhappy beginnings of their  
life, and had their first entrance  
by generation contrary to Na-  
Bes order; whence it happens,  
At they are very unlucky in  
business they undertake. For  
when a man lyeth with his wife  
that hath her courses, he stops  
her flux, and the blood is for-  
ced back again. You may see  
the same in Vessels, and Cask  
of Wine, and by blood running  
from your nose, in which we  
stop the liquor running forth,  
by thrusting in a stoppel, or some  
rag that is wound together. Yet  
it is not necessary nor fit to  
stop the blood running forth,  
when as the mans seed mingled  
with such filth moisture, can-  
not make a perfect man. For the  
matter is naught and unfit to  
receive a decent and proper  
figure,

*Touch not a  
woman that  
is unclean  
of her blood.*

*Whence are  
monstrous  
shapes in  
the body  
and mind.*

figure. And therefore *Moses* had good reason, by Gods command, to forbid Men to lie with Women during their uncleanness. For it can hardly be expressed what contagion and mischief comes thereupon, where men do not refrain from women that are impure. For this contagion will by degrees seize upon the whole habit of the body, and secretly breeds up Leprosie and the Pox. And it doth this the sooner, if the Woman be diseased of some contagious disease, as Whores commonly are; For then she presently communicate her infection. Wherefore no man need much admire that there are so many monstrous births, or from whence come so many strange shapes, that there are many scall'd heads, maim'd

And crooked people, with bow'd  
and bent legs, that there are so  
many swellings about the fun-  
dament and the groins, so many  
Cubos's, so many swoln Emrods:  
And as for the Mind, that there  
are so many dull, stupid, forget-  
ful, foolish, mad, and unreason-  
able people; for all proceeds  
from disorderly and unseason-  
able venery, or, from the cor-  
rupt faulty seed of the Parents,  
and is derived on their posterity.

Therefore let every man con-  
sider how cruel they are to their  
children, that bring such mis-  
eries upon them, and chiefly  
they are here understood that  
are conceived in the fourth  
moon, that is, when Womens  
birthpurses are upon them, at what  
time they should not dare to  
copulate with men: For the  
children they then conceive,

*Born in the  
fourth Moon,  
call'd com-  
mely, Pist  
against the  
Moon.*

F

want

want all those gifts and properties, that Children, begot at reasonable times, are endow'd with. They are fit for nothing that is good and vertuous; or can perform any noble actions. And if they do any thing well, they have no successe in what they undertake, and never see a prosperous end. For they are of Nature imperfect, and their natural faculties are short, which help men in their business, not by their own, but their Parents faults, who undecently in their creation violated Natures law. Whence it is that many things are wanting in them, or else given them sparingly, and with some ill qualities, that they cannot obtain bountifullly; and they suffer no less loss in their Minds. For they want almost their common Senses, and are extremely

dull, without that sharpness of  
Wit, quickness of Invention,  
counsel & prudence that others  
have. In former years, a woman  
that was an Islander, took Phy-  
sick of me, she married a Sea-  
man, and conceived by him, her  
belly began to swell to such a  
vast magnitude, that one would  
think it would never hold to  
carry the burthen. When nine  
moneths were past, that makes  
three quarters of a year, the  
Midwife was call'd; first with  
much ado she was delivered of  
a rude lump, which I conceive  
was a superfatation after a law-  
ful conception, there were fast-  
ened to it on both sides 2 handles,  
like to arms for the length and  
the fashion of them; It panted  
and seem'd to be alive, as Spon-  
ges and Sea-Fish call'd *Vitica*,  
Dutch *Elschome*, which flore

Sea Spon-  
ges.

in the Sea in Summer in infinite numbers, and being taken out of the Sea, they run abroad, and being long handled they move with a burning and pricking like fire behind them; whence they have their name. After this a Monster came forth of the Woods with a crooked back, and a long round neck, with brandishing eyes, and a pointed tail, and was very nimble footed. Soon as it came to the light it made a fearfull noyse in the room, and ran here and there to find some secret place to hide it self: at last the Women with Cushions fell upon it, and strangled it. This kind of Monster, because like a Leech it sucks the blood from the Child, they call it a Leech, commonly Sucker. At last, this Woman extremely tired and almost

*Leeches in  
a womans  
body.*

by to die, brought forth a Man-  
 Child, of which the Monster  
 had so eaten up the flesh, that  
 so soon as it was christned, it  
 had very little life remaining in  
 it. But the Woman hardly e-  
 stored to her strength, reported  
 the whole truth to me, of all the  
 pains she endured; and I pre-  
 scribed unto her a wholesome  
 course of life, and to restore  
 her forces, for she was grown  
 very feeble and lean. These  
 and many such like things  
 should teach all Men and Wo-  
 men to use all decency, and  
 orderly proceedings in their  
 mutual embracings, lest Nature  
 should be wronged thereby. In *lecherous*  
 which respect some lascivious *people are*  
 people are much to be con- *marked.*  
 demned, who think they may  
 do what they list when they use  
 copulation, and will no wayes  
 have

have their pleasure bounde  
For taking no care whether  
their stomachs be full or empty  
or the meat be raw or digested  
whether it be day or night,  
regarding no opportunity of time  
obey nothing but their own  
lusts, and boast themselves  
be so lusty, that they will never  
be weary with copulation; but  
these insatiable Lechers seem  
me to be ignorant for what end  
the genital parts were given  
man; since they use them not to  
get children, and propagate  
their kind, but for obscene pur-  
poses, for barren pleasure; but  
at last they pay for their un-  
lust, when their parts, and joynts  
are tormented with Gouts and  
Aches.

CHAP



## CHAP. IX.

By what means he that will, may  
get a Boy or a Girl; and by  
the by, whence Hermaphrodites  
are bred, and People of both  
Sexes.

**I**F any one would have a Boy  
or a Girl, he must first know  
for certain, that the successe and  
happy beginnings of those  
things are to be obtain'd by  
Prayer from God, who is the  
principal cause of every effect.  
For sometimes though the natu-  
ral faculties of Man be as they  
should be, yet are men and wo-  
men barren, and want Children,  
which God threateneth by Ho-  
sea, to those that defile them-  
selves with unlawful Copulati-

God is the  
first cause  
of conceiti-  
ons

Ch. 9. bar-  
rennesse  
from God.

on, or seek for to be fruitful from any other but from God. Because (saith he) they went to *Beelphegor*, that is, the Idol of *Priapus*, and were addicted to filthiness, they shall not conceive; their glory shall fly away as a Bird from the womb from the Birth, and from the Conception. I will give them a barren Womb, and dry Breasts, their Root shall wither, and they shall bring forth no fruit, and if they do bring forth, I will destroy the most dear of their Children. Which must teach us all, that if God be offended, all means are vain, and the success will be unprofitable. God threatens the like in *Ezekiel* to superstitious women, because they wept for *Adonis Venus's* Lover, who was rent by a Boar about the privities, and

Ch. 8. Idolatry and Superstition causes of barrenness.

and this Statue was set up, and they adored him. But if God be not angry with men, and lets Nature have her ordinary course, we may use outward means, and help Natures weakness, if from any secret cause one be hindred from Children.

Wherefore there are two things especially that perfect Copulation, and that help to beget Children: First, the genital humour which proceeds partly from the brain & the whole Body, and partly from the Liver, the fountain of bloud. Then the spirit that comes by the Arteries from the Heart, by force whereof the yard is erected, and grows stiff, and by the force whereof the Seed is ejected. To this may be added the appetite and desire of Copulation, which is excited

*what p  
fects g  
r. t. 03.*

*A Simili-  
tude from  
Husbandry.*

either by Imagination, or by sight and feeling of handsome Women. Whosoever wants these helps, or hath them feeble, must, so soon as may be, use means to restore Nature, and to correct this errour, and repair the forces, as when there is a luxation or disjoynting in any part. For as we see barren Fields grow fruitful by tilling and mans industry, and unfruitful Trees and Plants by pruning and dunging, grow very plentiful in Fruit: So in dressing this ground, the Physical Art is much to be observed, that with great skill cures the defects of Nature, and restores this barren field to bring forth Fruit again, as it were, by dunging it, when the heart of it was almost quite worn out. So it restores the faint heart, and weak spirits,

cold

coldness and driness of the genital parts, and reduceth the weakness of the Nerves to their temperament: and it doth farther do all things that may serve to remove all impediments of procreation of Children. But since that Dyet may change the Elementary qualities, and may alter the unhappy state of the Body to a better; it is necessary that such people should eat only such meat as will make them fruitful for propagation: *What meats* Amongst such things as stir up *cause seed,* venery, and breed seed for generation, and stir up *and stir up* venery. are all meats of good juyce, that nourish well, and make the Body lively, and full of sap, of which faculty are all hot and moist meats. For the substance of seed, as *Galen* saith, is made of the pure concocted and windy superfluity of Bloud.

There:

Matter of  
heaping up  
seed.

There is in many things a power to heap up Seed, and augment it; other things are of force to cause erection, and drive forth the humour. Meats that afford matter, are Hen-eggs, Pheasants, Thrushes, Blackbirds, Gnat-sappers, Wood cocks, young Pigeons, Sparrows, Partridges, Capons, Pullers, Almonds, Pine-Nuts, Raisins, Currans, all strong Wines that are sweet and pleasant, especially made of Grapes of *Italy*, which they call Muscadel. But the genitals are erected and provoked by Satyrium, Eryngo's, Cressies, Erysimum, Parsnips, Hartichokes, Onions, Turneps, Rapes, Asparagus, candid Ginger, Galanga, Acorns, Scallions, Sea shellfish,

And

And Rocket that is next Priapus  
set, Colum.  
l. 10.  
That makes the man his Wife with  
Child beget.

These, as many more, will A fit Simi-  
litude from  
Guns.  
make men lusty. For we see  
Guns first charged with Pow-  
der, and then with Bullets; and  
lastly, some fine powder is put  
in the pan, and fire is given with  
Linstock, & the Bullet is forced  
out with a violent noise; so in  
this work two things must needs  
concurr, that our labour be not  
lost; namely, that there be plen-  
ty of seed, and a force of a fla-  
tulent spirit, whereby the seed  
may be driven forth into the  
Matrix. But if these Engines  
be broken, or nothing worth, or  
the Gun-powder be adulterated  
and naught, they can have no  
force.

*The womans  
Proverb.*

*How wives  
are pleased.*

force to break down Walls, and  
Trenches, and Ramparts, nor  
do they roar horribly, but make  
a small hissing, and empty noise,  
as Bladders of Boys at play do,  
when they are blown up. Hence  
some of our lascivious Women  
will say, That such men that  
trouble their Wives to no pur-  
pose, do thunder, but there fol-  
lows no rain, they do not water  
the inward ground of the Matrix.  
They have their Veins puffed  
up with wind, but there wants  
seed. Wherefore if Husbands  
will win their Wives love by  
especial service, they must be  
well prepared to enter this con-  
flict; for if they fall short, they  
shall find their wives so crabbed  
and touchy, that there will be  
no quiet. But when they are  
well provided, they must take  
the opportunity of doing their  
business



business well. And that is, when the monthly terms are over; For that sink hinders their seed from coagulating and fermenting, and makes the Womb unfit to conceive. When therefore the Terms are over, and the Womb is well cleansed, they must use no unlawfull Copulation, or violent concussions in begetting children; and when the work is over, the woman must gently and softly lye down on her right side, with her head lying low, and her body sinking down, and so fall to sleep: For by this means the seed will fall to the right side, and the Boy will be made. Yet the time of the year, the Climate, the age of both parties, the heating Dyet, are of great concernment here. For the Summer, if it be not too hot, is fittest

*When a Boy is begot.*

*What herb  
Mercury  
can do.*

fittest for the conceiving of Boys, because the Seed and menstrual Bloud receive more heat from the Ayre about them. Also a hot Country, ripe years, and lusty and hairy bodies, are fittest to beget Boys. Also there are many things, that by a special and hidden quality, are hid for this purpose. So Mercury, that is divided into male and female, is held to be most effectual in producing Children of the same kind with it, so that the decoction of juyce of the Male drank four dayes from the first day of purgation, will give force to the Womb to procreate a male Child: but the juyce of the Female drank for so many days, and in the same manner, will cause a Female to be born, especially if the man lye with his wife when the Terms are newly

newly over. I think it is, because the one purgeth the right side of the Matrix, and the other the left, and fosters it with heat. So it comes to pass, that the cold humour being taken away, the woman is made fit for Conception. For as in boggy and warry grounds, the seeds of Plants are drown'd, nor do they easily grow forth; so by the superfluity of a cold humour, the seeds of men are choked, that the force and faculty of the Womb can make no sex nor form of them. Seseli of Marfilia is of the like effect, Sage, Nutmegs, Cinamon, Cassia Ligna, Zedoary, Lignum Aloes, Masterwort, Calamint, Cliry, Dittany, Elecampane, Oris root, Juyce of Motherwort, and innumerable things of this kind, that discuss winds, and wipe away

*A Similitude from the Earth.*

*what things  
purge the  
matrinesse  
of the womb.*

away superfluous moyſture, and uſe  
 prepare the Womb as till But  
 grounds for to ſow the ſeeds of and  
 So other things by other force rate  
 cauſe that the Matrix be not Mea  
 ſlippery, that the Seed may ſtick that  
 the faſter. Of this kind are Anthei  
 ber, ſhavings of Ivory, Storax be w  
 Calamita, Harts-horn, Sumach obſe  
 Blatta Byzantina, Myrril ſee thei  
 Witwalls, Cypreſſe Nuts, Frincor  
 kincenſe, with the bark, Maſtic don  
 Spoonwort, Avens, Cinquefoil fuln  
 red Roſes : whereof ſome are mo  
 plyed outwardly, others take ſpec  
 inwardly ſtrengthen the Womb bea  
 and conſume ſuperfluous moyſmal  
 ſture, bind cloſe the gaping of not  
 the Matrix, and make it hold the mu  
 Seed ; and becauſe the women of  
 on this ſide the Alps for the moſt to  
 part, are ſubject to the ſirſt of con  
 the Mother, and ſuch Diſeſe ge  
 of the Womb, they had need  
 uſe

use these things before others.  
But if the parts be overdried *A dry Ma-*  
and burnt, they must use mode- *trix, what*  
rately moystning means, both *is good for*  
Meats and Phylick. But they *it.*  
that would be commended for  
their Wedlock actions, and not  
be without Children, they must  
observe this Rule, to lie with  
their Wives at distance of time,  
not too often, nor yet too sel-  
dom, for both these hurt fruit-  
fulness alike. For to eject im-  
moderately, weakens a man, and  
spends his spirits; and to for-  
bear longer than is convenient,  
makes the seed ineffectual, and  
not manly enough. Also we  
must consider the opportunity  
of this matter when it is best  
to copulate, and what Sex you  
conceive in your mind to be-  
get.

*Avicenna;*

Avicenna,  
his Counsel  
for Copula-  
tion.

Avicenna;  
his opinion  
explain'd.

*Avicenna*, no base fellow  
nor an Authour of the lower  
rank, describes the time and  
manner of procreating a sex.  
*When* (saith he) *the terms are spent*  
*and the Womb is cleansed, which*  
*is commonly in five dayes, or seven*  
*at most; if a man lye with his*  
*Wife from the first day she is pur-*  
*ged to the fifth, she will conceive*  
*Male; but from the fifth to the*  
*eight day, a female: Again, from*  
*the eighth day to the twelfth,*  
*male again; but after that num-*  
*ber of dayes, an Hermaphrodite.*  
Though he brings no probable  
cause of these effects, yet he  
thinks it seems to be very prob-  
able. For the first dayes the  
Womb being cleansed, and the  
sordid humour perfectly purge  
forth, the Matrix hath more  
heat; whereby the man and wo-  
mans seed stick faster together  
and

and is directed to the right side of the Womb, by the attractive force of the Liver, and right Kidney, from which also in those dayes hot blood is derived for nutriment of the Child that shall be. For the left parts, as being cold and benumbed, and void of Blood, cannot contribute any thing so soon as the terms are purged; but blood is drawn later, and more sparingly from the Veins of the left side, which are called the Emulgent veins, that creep about the Milk, and the left Kidney; so that at length, after the first day untill the eighth day, some blood comes forth of them, whereby the Child is to be nourished. So that when those parts perform their office, and the right side parts do cease, by reason of the situation, and cold

*Emulgent  
Veins.*

cold nutriment, a female is begot. After the eight day the parts on the right side do their office again, and blood comes from them to nourish a male. After this circuit of dayes, because the menstrual blood flows without distinction from all parts; and the Matrix is made too moist with cold humours flowing unto it, and the seed joyns to neither side, but flows in the midst of the Womb, betwixt both: The seed of both Sexes confounded, make a Hermaphrodite, which conception takes its form and force sometimes from the left, sometimes from the right side, and useth the help of them both. Hence Hermaphrodites are begot; which name is so called from *Mercury* and *Venus*. Sometimes this vicious and infamous

what begets  
Hermaphro-  
dites.



famous Conception is begot by *Irregular*  
undecent Copulation, when the *Copulation*  
woman besides Natures custom *is d testable.*  
lies uppermost, and the man  
under her, sometimes to the  
great hurt of their health; for  
by that Copulation turn'd the  
wrong way, they become sub-  
ject to Ruptures, and Herniaes,  
especially if they be full with  
years.

---

CHAP.

## CHAP. X.

*Whether the Child be nourished  
with the menstrual excrement  
and whether Maids may con-  
ceive before they have their  
Terms.*

*The Courses  
is an argu-  
ment of  
conception.*

**D**Aily Experience proves  
that some have been mar-  
ried at 12 years old, and some  
to their great hurt, and damage  
of their health, have had their  
terms at 19 years old. Where  
many ask, Whether, when a  
Maid is fit for a Man, and if  
she never had her courses, she  
can conceive? so we are of opinion  
it cannot be, that one can con-  
ceive, but after her terms are  
over: and this seems to me  
be the truth. For when the

be wanting, that further conception, and the matrix wants the humour should feed the Child, how can a Woman conceive? But our Matrons, especially Midwives, reason thus from Trees: as no Plant wants fruit that bears flowers; and no Tree is barren that yields blossoms, but every Tree is unfruitful that wants flowers: so young maids that have no courses, cannot conceive, nor do their wombs damage, though they receive the seed. But women in years bear Children no longer after their terms are stopt. For since the Flux of this excrement affords the matter to generation of Man-kind, the seed of man, like run-ning water, and leaven, heaping this up within it self, it follows, that a Woman cannot conceive either before that humour begins to

A Similitude from flourishing shrubs,

When the Courses stay, then stays fruitfulness.

run, nor after that it leaves  
to run any longer, because  
nourishment for the child is want-  
ing.

*What use  
of the terms.*

But here ariseth another ques-  
tion: whether the menstruall  
blood be a profitable excrement  
and fit to feed the child? or  
only a filthy matter, which  
set times is voided as a sink.  
We know that *Pliny*, and many  
think so, who suppose that  
menstruall blood is venemous  
and monstrous, and they  
wonderfully raise this opinion.

*Sat. 6.*

So *Juvenal* taking an Argument  
from hence, to speak against  
Women, stirs up men to hate  
them, and doth purposely write  
a whole Satyr against them, or  
despising them, they should  
never marry. I know indeed,  
the flux of the Terms is a  
thing, and what harm may

with the menstrual excrement.

123

by it, if this sink be stopt longer  
then it should be, and that  
Moses did well, as God com-  
manded him, to forbid all men  
to lie with Women that time  
that they were defiled with this  
excrement. So he drives from  
the company of men, those that  
have Gonorrheas, that is, fluxes  
of bloud, and commands them  
to be purified. And *Esaias* to  
express extream foulness to be  
abhorred, *All our righteousness,*  
(saith he) *is as a menstruous rag,* we must ab-  
stain from it. Which though it be true, stain from  
the great Law-giver, by *menstruous*  
Gods order, did most justly for-  
bid it, that no man should de-  
file himself with fowl copulati-  
on, or be polluted thereby; yet  
this proves not that this flux is  
superfluous, and doth not serve  
for the Childs nutriment.

For *Hippocrates*, the Authour

G 2.

of

*Levit. 18.*

*20.*

*Deut. 29.*

De tuenda  
valetudine.

I. I. Aph.  
14.

of Physick, and *Galen* a great  
lover of it, do rightly profess in  
many places, that the menstrual  
blood feeds the Child, and that  
the child grows by receiving  
that flowing out of the veins.  
*Galen*: Blood, saith he, and  
genital seed, are the beginning  
of our Generation, which arises  
from the very principles,  
from a root. The blood is  
matter that obeys the Artifice  
the seed is as the Workmaster.  
gain, in comment. *Aph. ris.*  
menstrual blood is one principle  
our Generation, and is by nature  
moist. Hitherto belongs that  
phorism of *Hippocrates*. If the  
Woman with Child have her  
ses, the child cannot be well,  
the blood is taken thus from  
that is directed to the womb  
all the body, to feed the Child  
therefore the courses running

way, weaken the child, and defraud him of his nourishment, it must needs be, that they do good when they are stopt, and serve to feed the child all the while it is in the womb. If they do no good, and the child hath no nutriment from them, I pray, what is the cause that the courses are stopt in Women with child, and such as give suck, and that without any hurt to them? There can be no other cause given, but that they are consumed to make plenty of milk, or to feed the child. But to explain this question the more fully, I shall set down this Dilemma; If the courses confer nothing to feed the child, then Women may conceive, though they want their courses, for nature can draw blood from the veins, to feed the child: But if they do

*Th: Breasts fill with milk, when the terms stop.*

*The Authors Dilemma of the monthly terms.*

Hist.  
Animal.

help to feed and increase the child, they cannot conceive unless they do run. *Aristotle* excellently unites this knot; Women (saith he) conceive naturally after their terms are over, and they that want their terms, are commonly barren: Yet it may be, that some may conceive though have them not, namely, as many as have so much humour collected in their Wombs, as is enough to remain with those that are purged. For some have the humour remaining in the womb but not so much as to bring forth and run out, yet enough to feed the child. For many, whose courses run, do conceive but they cannot conceive afterwards, for their Matrix, presently after purgation closed; and the places are no longer open.

*Doubt. sc.* open. *Galen* clearly explains



the same in these words. The vessels of the Matrix, that penetrate into the inmost part, from whence flow the terms, when the woman is about to conceive, open their orifices; But the time of conception is when the terms begin, or at least end. For though the rest of the time of the month these orifices are open, yet the woman can by no means conceive, because the seed cannot stay in the womb, but is washed away by the blood that runs in so plentifully. But when the terms end or begin, the orifices are open, and the menstrual blood runs not by streams, but gently forth, by little and little, as by a dewy humour sweating from, whereby the Matrix is moistened; whence it is, that the seed sticks to the roughness of the womb, and nourishment enough

follows by the dropping  
 bloud that flowes thither.  
 before the Terms flow, con-  
 ception cannot be made, because  
 the nourishment is wanting,  
 doth the seed stick fast; for  
 that time the vessels being  
 the Matrix is smooth, and  
 seed by reason of smoothness  
 like glass polished, runs away  
 and cannot stick and unite;  
 roughed things are fitter  
 smooth things to sodder  
 together.

*Why whores  
 conceive  
 not.*

*I. 5.*

*Aphor. 62.*

Hence it is, that whores  
 frequent lying with men, do  
 conceive. To which appertains  
 that sentence of Hippocrates  
 Those that have moist wom-  
 do not conceive, for the seed  
 drown'd in these, as Corn  
 wet grounds. Likewise those  
 that have over-dry Matrixes,  
 unfit to bear Children; for

necessary, that the parts should  
be wet with the dropping of the  
*menstrua*.

I do not now discuss the  
matter, what strong Arguments  
they insist upon, who think the  
terms not needful to nourish the  
Child. Let them hold their O-  
pinion; but I can never believe  
that this humour is unprofitable,  
and doth not serve toward the  
Childs generation. For since  
all women that are in perfect  
health, have their courses at set  
times, what can we think, but  
that this humour runs forth for  
some end, and is not venomous,  
unless it stay beyond Natures  
time in the body, or it be re-  
tain'd by some disease, or ac-  
cident. So in plethorick bodies,  
that is, such as are full of hu-  
mours, pure blood, if it be not  
ventilated, corrupts, and causes

Continual  
Fevers.

a putrid Feaver, and other  
to contagious diseases, as  
small Pox and Measels; so  
see Houses long shut, and  
cleansed by the wind, to grow  
musty, and smell filthily.

*A Simile  
from Houses  
shut up.*

Since therefore the terms  
an excretion of superfluous  
blood, which the weakness  
that sex can neither conceal  
heat, nor discuss by exercise,  
must needs break forth by  
Moons urging of it at a set time  
and by the running out thereof  
the body is cleansed, and  
chance to be stopped longer,  
grows venomous by corruption.  
But it is not so in Nurses,

*What me-  
stria are  
venomous.*

women with child: for it is  
strong Argument, because  
humour is useful in its time,  
fit to nourish the Child;  
that is not so, that by long  
corrupts in the body: But

cause after conception it drops  
from the veins into the womb,  
and feeds the Child all the time  
the Woman is great with child,  
if the womb shall lie open, or  
the terms any way run from it,  
the Child cannot live, or would  
grow very weak.

**CHAP.**

## CHAP. XI.

*The Soul comes not from the Parents Seed, but is infused by God, and can neither dye nor corrupt, what day of Child bearing it is infused.*

*How the mind raiseth it self toward God.*

**T**He Soul of Man is by means more invited to love God, nor can know it self better, than by searching into himself, and when it doth narrowly consider the excellency of its own mind. For so it comes to passe, that a man lifts up his mind towards God, and comes to know him, and despising his fleshy vice, bethinks himself that he hath fellowship with the Divine Nature. And thus

it is not idly to be passed over,  
that man hath the breath of life  
from God, and is made after  
Gods Image. The dignity and  
prerogative of which gift, let  
no man think to consist in the  
outward form of the body, but  
in the internal part, that is, the  
rational Soul of Man; which  
since it is an heavenly spirit and  
incorporeal substance, taken  
from the pattern of the Divine  
Mind; this is it that makes a  
man excell other Creatures, be-  
cause he is like God, and par-  
ticipates of the Divine Essence. But  
because God made the body of  
man of Earth, it is mortal, and endures  
but for a time; but the Soul  
that God breathed from himself  
is immortal and incorruptible.  
For since Gods Essence is eter-  
nal, and the Soul of Man pro-  
ceeded

*God the re-  
storer of de-  
cayed Na-  
ture.*

ceeded from it, it must needs be eternal and immortal, as the original is. And though the forces of the Soul are much weakened, and do not so exactly represent the Makers Image yet it is not quite lost for the wound the Devil gave it, is cured by our Saviours Mercy and his Munificence and Vertue restored that which was foully defaced by the fall of our first Parents.

*The Gifts  
and Orna-  
ments of  
the Soul.*

If any man would make try of this Divine Gift, and see the Excellency thereof, let him descend into himself, and search diligently into his own Mind he shall be sure to find there admirable gifts, and excellent ornaments in abundance, with which every ones Mind is richly endowed; as Reason, Understanding,



derstanding, Judgment, true  
choice, agility of Wit, Memo-  
ry, and many more, that abso-  
lutely prove the Soul to be more  
admirable, than that we should  
think it to be corporeal or sub-  
ject to corruption. This onely  
enliveneth and rules the body;  
and instructs it with various  
Vocations, exercising it with many  
Offices.

*The force  
of exal-  
tency of the  
Mind.*

Whence it is, that from the  
multiplicity of Effects it hath  
divers appellations: For as Au-  
gustine saith; When it enliven-  
eth the body, it is called the  
Soul; when it gives it Know-  
ledg and Judgment, the Mind;  
when it recalls things past, Me-  
mory; whilst it discourseth  
and disce neth, Reason; whilst  
it contemplates, the Spirit;  
whilst it is in the sensitive  
parts,

*De Spir. et  
anim. c. 35.*

Seat of the  
Mind.

The Mind  
and Soul are  
incorporeal.

Transmigra-  
tion of Souls  
is absurd.

parts, the Senses. All these  
are the offices of the Soul, by  
whereby it declares its power  
and performs its actions. The  
Soul is placed in the highest part  
of the body, and next to Heaven,  
pouring forth effectually its  
forces on the parts of the body.  
It is not drown'd in the blood.  
It comes not *ex traduce* from  
our Parents, or from the semen  
of the male faculty, but it is free from  
all gross matter, and all corporeal  
corruption, and being newly  
created by God, is infused into  
the body newly made, not borrow-  
ed and fetched from some  
other place, as the Pythagorean  
Philosophers maintain in the  
absurd transmigration of Souls.  
They hold, That when one man  
dies, his Soul goes into another  
Body, not onely of men, but of  
some

Sometimes of beasts. Ovid in  
his 15. Metamorphos. hath thus  
represented it :

Souls cannot dye ; When they their  
bodies leave,

Then other Bodies do the same  
receive ;

All things are chang'd , but  
nothing quite decays,

Nature is flitting, one state never  
stays.

Souls wander here and there, from  
Beasts to Men,

They come, and then to Beasts  
return again.

Hence these superstitious  
Philosophers forbid the eating  
of flesh, thinking it abominable  
to taste the flesh of any creature,  
lest one might chance to eat

his Grandfather in a Calf , as Ter ullian  
his witty  
Tertul- Sarc sm.

*Tertullian* very facetiously derides them.

Christians must reject such Opinions; for Orthodox Divines conclude for certain, That the Soul is given to every Infant, and infused into it, when the Child is perfect in all parts of the body, which happens about the 45. day commonly after conception, especially for Males that are like to come forth to see the light of w<sup>or</sup>ld 9. moneths. But Females are of a weaker Constitution, and receive not their Souls till about the 50 day.

*When the  
reasonable  
Soul comes  
into Man.*

And though this day cannot be certainly set down, yet *Hippocrates* hath exactly reckoned it, at what time the Child has its perfect form, when it begins to move, and when it shall be

born.

born. For in his Book of the Nature of the Infant, If a Male (saith he) be perfect on the 30 day, he will move on the 60 day, and he will be born in the seventh moneth. But if he be perfectly formed on the 35 day, he will move on the 70 day, and begin to come forth in the eighth moneth: But if he be perfectly formed on the 45 day, he moves the 90 day, and is born in nine moneths. Out of which passing of dayes and moneths it appears clearly, that the day of forming being doubled, makes up the day of moving; and the day of moving, 3. times reckoned, makes up the time of being born.

For example, where 35 perfects the form, if you double that, it will make 70, the day of motion; and that, 3. times taken, makes 206 dayes, or

*A Female  
is perfect  
later then  
a Male.*

7. moneths, giving every moneth 30 dayes; so you must confide of the rest. But a Female made perfect in longer time than a Male, and the Mother goes longer of a Girl, so there is some difference in accompt. For a Female formed on the 30 day, moves not till the 70 day, and is born in the seventh moneth. When she is formed on the 40 day, she moves on the 80 day, and is born in the eighth moneth. But if she be perfectly formed on the 45 day, she moves on the 90 day, and is born in the ninth moneth. But if she be formed on the 50 day, she moves on the 100 day, and is born in the tenth month.

I have spoke the more largely hereof, whereby every man may understand that the reason

is Splee

able soul is then infused, when the Child hath its perfect form, and is exactly distinguished in his fneaments. For the Soul is not present in the first Month the child begins to be formed, but the faculty of the Matrix, and the force of the seed perform that work very cunningly, and by degrees distinguish the parts, and make the form perfect.

For the first six dayes the seed lies like an Egg, and represents Creme or Milk, and within fibres woven like Cobwebs are produced, the nine dayes following, the Navel, beins, and the Cups, do administer blood and spirit, from whence are framed the organical parts, and such as serve for nutrition, as the Liver, Heart, Spleen, Lungs, Brain, which  
from

*Th: rudiments of Mans form.*

from the first moment of Conception are perfected the eighteenth day: then till the fourth day the other parts are perfected, and the Child begins to live and feel, though move not, being weak; or moves so weakly, that the Mother cannot perceive it. At that time the rational Soul is thought to enter, and to add force to the natural faculties, and to perfect the whole Work, which *Augustine* proves by the testimony of *Moses*. If any Man strike a Woman with Child, and she miscarry, and the Child were formed, he shall pay life for life; but if the child be not alive, he shall pay a sum of money for it. Whereby he proves that the Soul is not in the child, nor can it be called Man, till all the members be perfected.

*Quest. 32.* money of *Moses*. If any  
*Exo. 1. 20.* (saith he) strike a Woman

with Child, and she miscarry, and the Child were formed, he shall pay life for life; but if the child be not alive, he shall pay a sum of money for it. Whereby he proves that the Soul is not in the child, nor can it be called Man, till all the members be perfected.



ed, that it have the perfect form  
of a man. Since therefore it is  
infused into the body made, no  
man may think it comes in with  
the seed. For if the rational  
Immortal Soul were in the seed,  
it should flie out with it, many  
Souls (saith he) would vanish  
with the daily running forth of  
the seed.

Wherefore it is not fit to  
think that the Soul was propa-  
gated by *Adam* or any of our  
Progenitors, but that God doth  
every moment create and in-  
fuse them. Which I think may  
be confirmed by this saying of  
our Saviour; *My Father work-  
eth unto this time, and I do work.* *Joh. 5.*  
Whereby he implyes, that the  
great and good God the Father,  
and the Son also that is equal to  
him, and of the same Essence,  
are still working in creating and  
saving

*Psalms 35.  
Davids  
words ex-  
plained.*

*Job 35.*

saving the Souls of men, & the  
are busied in producing the  
& of other creatures Souls  
whereby they live and  
their being. To which belongs  
that of the Psalmist, *God*  
*both man and beast, and feeds*  
*fills them with his plenty.*  
being peculiarly affected  
ward Man, he hath bestowed  
more rare gifts on his Soul,  
Man is in a more excellent  
dition by far then the  
are: For God hath given  
man Reason, and a Mind  
other Creatures have not,  
hath taught him to know  
Maker, and hath breathed  
him a Divine Soul; *Why*  
*Bounty Job confesseth, He*  
*cheb us more than the beasts*  
*the Earth, he instructeth us*  
*the Fowls of the Ayre.* *Where*  
he shews, That Men may be

other Creatures, and that God  
hath given man better parts in  
abundance.

But imperfect Births and  
Monsters want these singular  
gifts of God: For though some  
of them pant and seem to be  
alive, yet they have not that  
from a rational Soul, but from  
the forming faculty, and the ge-  
nerative spirit, that are in the  
seed and blood; for these for  
the first forty dayes nourish the  
conception, and enliven it, and  
make it like a man. Also the  
other Creatures have a vitall  
spirit, and other powers of the  
soul, to live and perceive, which  
they have from the faculty of  
the Soul, and the flowing of  
blood, and by these they grow  
in the belly, and receive life.

For which that of *Leviticus* Levit.c.17.  
may be alledged; For the life

H

of

*An Embryo  
in the first  
Month de-  
serves not  
a Mans  
name.*

of every Creature is in the blood thereof. For the life and spirit of every living creature is in the blood, and fed by it, as the Lamp is by the Oyl. Which is the force of the Soul, as Galen knoweth very well, so he ingeniously confesseth, that he is ignorant what is the substance of Man's Soul, and whence it cometh. But had he been learned in the better Philosophy, he would not have doubted to say, That the Soul is a spark of the Divine Mind, and a blast of God's Spirit, which distinguisheth man from beasts, and makes us immortal. Sure it is that every man hath a particular Soul, as it is proved by many things, so especially the great difference between the Men, Men's Wits, Judgments, Opinions, and affections of men's hearts confirm this. So Horace writ

What the  
Soul is.

*So many Men, so many minds,* L. 2. Ser.  
*As shapes, so thoughts are of* Satyr. 1.  
*all kinds :* Pe. f. Sat.

*Each Man's Will's his own.* — 5.

Which I think proceeds only  
from the divers conditions of  
their Souls. For God, saith Da-  
vid, hath in particular fashion- Psalm 33.  
in the hearts and minds of all 15.

children, and hath given to every  
one its proper being, and a Soul  
of its own Nature. Hence So- Sap. 8.  
domon rejoyce h that God had  
be given him a happy Soul, and a  
pure body agreeing with the  
manners of his Soul.

Many of the Ancients que-  
stion in what part of the Body  
the Soul hath its seat. Philoso-  
phers say, In the middle of the  
heart, which the Wiseman

Prov. 4.

The house  
of the soul.Apoplectick  
Veins.

seems to point at, *Keep thy heart with all diligence, because life proceeds therefrom.* But Physicians that have searched the Works of Nature more narrowly, place the Soul in the Brain, from whence all the Senses and Faculties of the Soul and the Actions proceed. Yet the force of it is diffused through all parts of the body; it fortifies and enlivens all the parts with heat, and gives them force. But it doth give peculiar force to the heart, the fountain of life, by the Arteries carotides, and the sleepy Arteries that pass up to the throat, which being stoppt, men grow barren; or if they stoppt, they become apoplectick, for there must necessarily be some wayes and passages of life by the Veins and Arteries, through

which  
nime  
and f  
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the larg  
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et are  
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men  
Scu

which the humours and spirits  
animal and vital may passe to  
and fro, and receive native heat  
from the Soul.

For as a Parlour, though it be  
large, growes hot with a good  
fire, and a Dining room is  
warmed all over with a hot  
stove; so the body receives ef-  
fectually the forces of the Soul  
through all over, and by the help  
whereof performs its operati-  
ons. For though the Soul is said  
to reside in one place, yet the  
force of it passeth far and near,  
and is seen in every part of the  
body, and exerciseth every  
member.

So the eyes, ears, nostrils,  
tongue, the joynts of hands and  
feet are the Souls Instruments  
that she useth. But if the In-  
struments and Organs that serve  
the Soul be unfie or out of tune,

*The parts  
are the  
Soul's In-  
struments.*

or hindred, they perform operations of the Soul the imperfectly.

As we see in fools, old children, and mad-men, in some of them the faculties of Soul shew themselves at a long time, and in others are lost. For as fire under a doth not shine forth, and Sun under a thick cleud affords but little light; so the Soul drown'd in moylt or faulty matter is darkned, and reason over-clouded by it.

*A Simile  
from fire  
rak't up.*

*The Soul in  
children is  
imperfect by  
reason of  
the Organs.*

And though reason is less in Children than in grown people, yet no man must think that the Soul is an Infant, because that it growes, for then it should decrease again and growe. For the Soul hath its force and endowments from the first being of it, for the substance of it



receive no less; but the unfitness of the Instrument and Organ makes the difference, that it cannot so well perform all her Functions and Offices; of which I purpose to speak more at large in the next Chapter, whereby the Faculties of the Soul and Body may appear more fully, and that every one may know how they agree and are affected mutually with diseases.

## CHAP. XII.

*The Soul though it be incorporeal  
not made of Matter, or Ele-  
ments, yet is it subject to Pass-  
ions and Perturbations, and  
such affections as redound  
on the Body.*

*A Simile  
from a  
Snail and  
her shell.*

**S**INCE the Soul performs her  
Functions by the Body, and  
carryeth that house about with  
her, as a Snail doth her shell, it  
falls out most commonly, that  
when the body is affected, the  
Soul is affected also, not with  
primary passion, as some believe  
but onely secondarily by reason  
of company; for so great is the  
sympathy and affinity between  
them, that some faults of the  
Body fall upon the Mind, and

some

some of the Mind upon the Body. For being that the Soul useth the Organs of the Body, which are many wayes oftentimes affected with ill humors, or perverted, it falls out, that the Instruments being hurt or hindered, the Soul cannot perform her actions as she should.

*So the Body hurt,  
doth ill affect the Mind;  
And presseth down the Soul,  
as oft we find.*

Hor. Serm.  
l. 2.

The wise Hebrew who saw that before Horace, said, That the corruptible Body presseth down the Soul, and overcomes the Mind that meditates on many things. And though the substance of the Soul is thought to contract no stain or fault from the Body; yet as a thick Cloud darkneth

*A Similitude  
on the  
Suns light.*

*A Similitude  
from  
Spectacles of  
divers Colours.*

*Humours  
that offend  
the Mind.*

the Sun beams; and as the Eye by looking through a Glasse of divers Colours, sees things otherwise than they are; as red, yellow, green, blue; so intemperance of the body shadows and darkens the light of Reason and the Mind, and causeth the actions of the Soul to be worse performed. So mad and doting, and drunken people think they see two objects, when they see but one. So melancholique people imagine strange things, and invent dreams; cholerick people are rash and strangely angry, when the Brain is oppressed with the smoke of hurtful vapours. And besides many small inconveniences, formidable Diseases do confirm what hurt comes to the Mind from the humours of the Body; as the Apoplex, Lethargie,

gic,

gie, Palsie, Convulsions, Mad-  
ness, Phrensie, Epilepsie; all  
which do so forcibly offend the  
forces of the Body and Soul,  
that a man is quite besides him-  
self; and his mind is altoge-  
ther overwhelmed. Also if the  
Mind be held with any hurtfull  
matter, and be given to hatred,  
anger, jealousy, æmulation, en-  
vy, or detraction, it brings the  
body to the same temper, and  
poysons it with the like mis-  
chief. To say nothing of the  
other Passions of the Mind,  
whose weak cogitations trouble  
our rest, and disturb our sleep.  
For there is nothing, saith *Fa- L. I. c. I.*  
*bins*, so employed, so various  
and unquiet, and torn with so  
many cogitations, as an ill  
mind, so that it hath no leisure  
to take care of health, or of any  
honest employments. For nei-  
ther

*An ill mind  
unquiet.*

ther sleep, that is most pleasing  
to those that are weary, nor  
speech that is a Physician to a  
sick mind, nor meat, nor drink,  
that nourisheth the body, are  
sweet unto it; what quietness  
of mind can they have? what  
content or constancy in their  
cogitations?

*Juven.  
Sat. 14.*

*They that a guilty mind  
torments within,  
A secret Whip of Conscience  
lash for sin,  
Do suffer more than all  
the Fiends of Hell  
Can do, their Witness  
in their Breasts doth dwell.*

*cap. 17.*

To this may be referred that  
of Isaiah, *The heart of the wic-  
ked is as the foaming Sea, whose  
Waves cast up mire and dirt, for  
they have no rest; there is no peace*

to the wicked, saith the Lord. An ill Mind may be merry oft-times, but is never secure.

Now these affections of the Mind are so violent and cruel, that what the Mind feels, appears outwardly by the countenance.

*The Countenance shews the Mind.*

And as the clearness of the Mind is seen in the Eyes, Colour, Face, and the whole habit of the Body; so a deadly Mind full of Vices, breakes forth by the outward appearance: which *Isaiah* sheweth, *The shew of their countenance doth witness against them*, that is, their face and outward habit of their body, doth argue them to be wicked, and that they meditate nothing but deceits and mischiefs. To which agrees that saying of *Solomon*, *The Fools eyes wander every way. In the face of the*

*Isa. 3. 9.*  
*Explained.*

*Eccles. 8.**Prov. 27.*

*the Wise wisdom shines :* for the  
 Countenance of a man is a cer-  
 tain sign of his mind, and bring-  
 forth what lyeth secretly within.  
 So *Cataline's* pale face, *Sai-  
 Tully's* filthy eyes, sometimes  
 quick, sometimes slow gate, do  
 clearly bewray his wicked  
 heart : he had an impure mind  
 hateful to God and Man, that  
 could be quieted with nothing  
 his Conscience did so wound  
 him with fear and restles-  
 ness.

There is never so small  
 fault of the Mind, but will ap-  
 pear somewhat in the outward  
 Lineaments of the Body. *Hatred,*  
*Anger, Fear, Sorrow, Love, Envy,*  
*Treason, a desire to*  
*rob and steal,* will presently  
 be seen in the face.

*Diogenes* seeing a pale-  
 faced young Man, said he



either in love, or was malicious: For envious persons are vexed with the good success of other men, wax lean, and their marrow and bones corrupt within them. When he saw another that was pale with love, said, *He was dead in his own body, and living in anothers.* All which confirm, that vices go and come from one part to another, and that one partakes of the others hurt, and that they mutually suffer one the others ill.

But *Cyprian* excuseth the body, and will have no fault laid upon that. For he saith, *All vices in man grow up in the Soul, for that only lives, feels, and moves.* But the Soul (as he maintains) so useth the body, as the Smith useth a Hammer, or an Anvil wherein it forgeth all the Idols of obscenity and filthiness, and makes all Images

*Diogenes his opinion of a pale young man.*

*Prov. 14.*

*Lovers are pale.*

*Is prolog. de virtut. Christi.*

*The body is the souls Instrument.*

The body is  
driven by  
the soul to  
act.

Images of ill desires. For (saith  
he) the flesh dictates no sins, nor  
invents any mischiefs, nor doth it  
frame thoughts, or dispose of what  
must be done, but the body is the  
Souls shop, and what the Soul af-  
fects, it performs by the body. But  
where it is said, that the flesh  
contends against the spirit, and the  
spirit against the flesh he thinks it  
spoken figuratively; because all  
that contention is of the mind  
against it self, striving with its  
own will. For the mind, being  
drunk with the venom of its  
own desire, applies the body in  
acting such contumelies, and so  
they joyntly sink down into  
deadly pleasures, and fall asleep  
in them. Yet, though Cyprian  
speak very wittily, herein I  
think it fitter to believe St. Paul,  
who saith, that the Weight of the  
body presseth down the Soul,  
and

Gal. 5.

and hinders the good endeavours of it: *For the spirit doth lust against the flesh, and the flesh against the spirit*; they are his own words; and these two are enemies, so that a man cannot do what he would. For the earthly mansion is a burden to the Soul, and stops the mind from doing what it intends.

And as a restive Horse will not endure his rider, and labours to throw him off; so the body strives against the mind that spurs the body on to noble actions, and hinders it, and by an imbred wickedness, this slave is alwayes disobedient to its ruler, and will not be drawn on by it. Which Christ inculcates to the Apostles, when they were drow-  
*tie, saying, The spirit is ready, but the flesh is weak.*

*A Simile  
from a  
restive  
Horse.*

*Match. 21.*

For

*A Simile  
from a  
loaded  
Forger.*

For the flesh is deaf when the spirit directs it, and admonisheth it; and is unwilling to hearken to it. As a man going a Journey, goes on merrily to the place he intends; but if he be over-loaded, he goes on more heavily, and against his will, is longer on his way, before he can come to his journey's end; so the Soul oppressed with the burden of the body goes on very heavily, and with great difficulty attains the end it aims at.

Wherefore let no man think that the body is wholly idle, but that the natural powers and faculties of the body, and the humours in it, either hurt or help the actions of the Soul; and that they yield mutual aid unto the other.

For in vain and undeservedly should the body partake of eternal pain or joy with the soul if it were not in many things a companion and helper with it. Let the Body be the Vessel and House of the Soul, let it be the Receptracle, Shop, Organ, or place for it to reside in; yet it contracts some smack from it, as good Wine from a fusty Cask. But if all that belongs to Man, and all his Functions, must be attributed to the Soul, it is necessary that it be subject to passions, and that the Body should not be blamed at all, or but very little.

*A Simile from a U. that is tainted.*

*The Soul subject to passions.*

*Augustine* strives by such Arguments to prove that the Soul is not free from Passions: Whatsoever is affected with Grief, Fear, Sorrow, Indignation, desire of Revenge, is possible;

ble ; the Soul when it cannot have what it desires, is grieved, &c. Therefore the Soul is subject to Passions.

*Luke 16.*

He seems to me to argue very wittily : For if the Soul bound to the Body were free of all grief or passions, it could feel no pain or torments in Hell. But that is not so, as the History of the rich Glutton in the Gospel confirms, who when he was in Torments, desired to have his burning Tongue cooled with a drop of Water, to ease his Torments : Which is spoken figuratively and parabolically, that no man may think that incorporeal Substances have use of corporeal Organs.

For the Scripture applies it self to mans capacity, with proper words fetched from the  
like-

likeness of things that are, and so declares Gods love to those that are good, and his revenge against the Wicked. By the like figure, in speech, the Bible sets forth Gods Anger, Zeal, Sorrow, Repentance, the Face, Eyes, Countenance, Hands, Arms of God, for the weakness of man's mind could not any other wayes apprehend the mighty force and power of God, unless they were delivered to us in such a common expression.

Gods parts  
in Scripture  
are figura-  
tive. How  
parts are  
ascribed to  
G O D.

Since therefore it is clear from Scripture, that the Soules of men, freed from their Bodies, and ordained for Torments, are tormented, how can it be that being in the bodies, and hindred by their union with them, they should not suffer also?

For

chap. 66.  
Mark 9.  
A Simile  
from rotten  
wood.

Rackings of  
the Mind,  
are worse  
than that of  
the Body.

For I am perswaded that Souls, as coming from Heaven, cannot be annihilated, or feel corruption; but that they are cruelly tormented, and feel the pricks and wounds of a biting Conscience: which Christ sheweth, as *Esaias* did, *Their Worm dyeth not, and their fire is not quenched.* For as rottenness and Worms corrupt the hardest Wood, and as fire consumes all it meets with, so the pricks of a guilty Mind wound the Soul, and internal Furies burn and torment it. When the Mind burns with Covetousness, is kindled with Revenge, is inflamed with Anger, consumed with Envy, burns in Love, is contracted with Grief, I think there is no man but is more ready to do or suffer any thing, than to suffer such wrackings in his very Soul.



Soul, and to be so grievously  
tormented at the very Heart.  
The Tortures of the Soul are  
far more intollerable then the  
pains of the Body. Which by a  
Figure of Interrogation, that he  
might strike deeper into the  
Mind, *Persius* thus set forth.

*Dia ere the Bull of Brass*

*so fiercely roar,*

*Or the Sword hanging down,*

*tormented more*

*The heart of Damocles?*

Wherefore the Soul is affli-  
cted another way, by feeling  
and touching, than the Body is  
when it is tormented by whip-  
ping and scourging, whilest it is  
wounded, or racked, or burnt.

For the rational Soul, being  
a Spirit incorporeal, hath in-  
ward tortures, griefs, fears, jea-  
lousies,

lousies, envies, hatred, indigni-  
 tiod, and rackings of Con-  
 ence. Which affections, and  
 more properly perturbations,  
 they stay longer in the Mind  
 and cannot be discussed by Re-  
 son, nor by divine help, they  
 onely afflict the Mind more  
 cruelly, but the Body also.  
 Wherefore they are both sub-  
 ject to one the others Lawes  
 and bound mutually together.  
 Yet the Soul hath this Pre-  
 gative, for her Honour and  
 Dignity, that she doth man-  
 things of her self, but the Body  
 can do nothing without her di-  
 rection.

*The Soul  
 doth many  
 things with-  
 out the Bo-  
 dy.*

Wherefore the Soul doth  
 two wayes perfect her facul-  
 ties; some of them by Organs  
 some without them, and with  
 help of the Body.

*The Soul is subject to Passions.*

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So, what actions are done by Reason and Understanding, and judgment of the Mind, are the offices of the Soul alone, but manual actions cannot be done without the Ministry of the Body. For a man conceives in his mind the Arts of Architecture, Mistring, Painting, and other things useful for man, but he works them with his hands, and with other Organs of the Body. But when the Soul is bent on the contemplation of things, when it remembreth things, and meditates of things to come, and joyns things present with them, when it discourseth and searcheth out hidden things, when it is ravished, and carryed aloft, as *Paul* was, is made partaker of hidden mysteries, it seeth its imbred force, received from God, and needs no bodily

*When the Soul helpeth the use of the Body.*

2 Cor. 12.

*Thoughts of  
the Mind,  
weaken the  
Body.*

help, unless it would act some  
thing thereby. For then the  
Body assists the Soul as a full  
undivided Partner, and Co-  
league, and by the help thereof  
the Soul doth her actions. But  
the thoughts be over long, and  
too intent upon any business,  
falls out, that the Body, for  
want of the Souls help, faints  
and dies. Which we may ob-  
serve in them that over-study  
themselves at unseasonable  
times, and are too much given  
their Books, their Body wastes  
by degrees, and their vital for-  
ces decay.

Whosoever therefore thinketh  
that the mind is moved with  
Passions, but that the mind and  
soul are entire, and is onely af-  
fected by reason of the object  
and the organ, do not seem  
me to speak what agrees with

the truth. For what is the meaning of that Agony and perplexity our Saviour endured, when he conceived in his mind the horridness of the punishment should undergo, and the great gratitude and forgetfulness of man for his rich bounty: by his humane frailty, a while before death, he brake forth into this speech, *My Soul is sorrowful unto death*; and he prays against it unto his Father. And though the Souldiers insolence did not as yet lay hold of him, insult over him; yet his whole mind and Thoughts were bent on the danger that was at hand, and he was stricken with much terrour and horreur, that he sweat drops of bloud, that ran down his whole body in abundance, so that the bitterness

*Christs fear  
shews he  
was a M n.*

*Math. 26.*

*Christ felt  
pains in his  
soul and  
body.*

terness of the pain was communicated to both parts, and from his Soul passed upon his body. And let no man think that in this great astonishment and sufferings, his vital and inextinguishable Soul endured torture, and his natural Spirits only suffered; but the best part of man was in conflict, and upon the Soul lay the whole force of the mischief. Yet the Soul grew mindful of her first original, and recollects her self, and being supported by heavenly aid, she without fear manifested through all the dangers by Divine Assistance that preserved her.

*Mary tormented with grief.*

With these Passions also the Mind of the Blessed Virgin was many ways troubled: For her Spirit and Soul was sometimes



fully, who besides the sufferings of their bodies, and their losses and straights they sustain'd, had their Souls gall'd with most bitter pangs.

Whosoever shall consider with himself what griefs seised upon their Soules, what tortures of mind they endured, what trembling, when as they were driven out of their Countrey, wanting the comfort of their Friends and Kindred, exposed to Scorns, Whippings, Reproaches, afflicted, pressed down, trod under feet, proscribed, and they were forced to pass the row Desarts, where no man could follow them, to escape the fury of their Enemies, and to save their lives. But if the Soul that distinguisheth Man from Beasts, be free from

*The Soul,  
though incorporeal, is  
tossed with  
pains.*



Passions, and can neither joy  
nor grieve, what is the meaning  
of these sorrowful speeches *Why*  
*art thou troubled, O my Soul, and*  
*why art thou disquieted within*  
*me? my Soul fainted within me,*  
*my Mind refused comfort. A-*  
*gain, when he is refreshed, and*  
*what find God's favour, Enter my*  
*Soul into thy rest, for the Lord*  
*hath done good unto thee; Praise*  
*the Lord, O my Soul, and all*  
*that is within me, praise his Holy*  
*Name. My Soul longed after*  
*thee, thy right hand hath sustained*  
*d, and me.*

Infinite more Examples might  
be alleadged, whereby I think  
the Natural Faculties of the  
Soul onely are not to be under-  
stood, and the powers that shall  
quickly dye, but the reasonable  
Soul, which partakes of a Di-

vine Nature, from which all  
ctions of the body proceed, and  
all the Functions are perfect-  
ed.

Rom. I.

What Syn-  
teresis is.

Instinct of  
Nature.

In this part God hath set Syn-  
teresis, that is, the love & know-  
ledge of keeping and perform-  
ing the Law of Nature, and the  
difference of vertues and vices  
which force, as *Paul* saith, ef-  
fects this in the minds of those  
that are strangers from GOD  
that by the light of Nature they  
embrace Vertue, and abhor  
Vice. For that part of the Soul  
wherein the Image of God  
shines forth, and the Integrity  
of Nature appears, detests and  
condemns what is ill done, and  
strives to keep her self clear  
from wickedness. Though this  
force of Nature be somewhat  
weakned, that what the Mind

con-

conceives, the Will refuseth readily and faithfully to perform. Akin to this is Conscience, which accuseth and condemneth within the Mind of Man that is pricked by God ; and by terror upon the remembrance of past-sins, a man falls to detest his former life, and purposing to amend, repents of what he hath done. So, revenging-Conscience admonisheth a man, setting his sins so g-past before his eyes ; whence we may easily prove, that the Soul is exposed to Passions, and is disquieted by them. For she perceives sweet and bitter, she is enlarged and rejoyceth in prosperity, and is grieved with adversity. And not onely Men, but Angels have their affections, after a sort ; for they are

*What Conscience can do in the Mind.*

*Esay 33.  
Evil Angels  
hurtful to  
men.*

sorrowful for Man's miseries and punishments, when they forsake good ways; but they rejoyce when wicked men repent. On the contrary, the wicked Angels are offended with men, and scandalize them, and follow them with mortall hatred; and if Passions fall upon Angelical Spirits, how should Man be free from them?

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**CHAP.**

CHAP. XIII.

*That the Souls of Men are not equal in all things, nor of the same condition and dignity; but one is better than another.*

**T**Hough I mentioned some things a little before that concern this Argument, and that may establish this Paradox; yet I believe it will be worth my Labour, if I enlarge this in a particular treaty. Many are of that Opinion, That the Souls of Men are of the same worth and dignity, and that there is no odds between the Soul of a wise and good; and of a fool, or wicked man; and that the organs of the Body only hinder the actions, and the faculties of the

*Difference in Souls.*

the Soul are ill performed by reason thereof. But I, out of no desire of contention or contradiction, am perswaded that it is otherwise. For though I know that the mind grows dull by a sharp Disease, or by a blow on the head, by some fall or bruise, and that a man may so forget all things; yet it follows not, that all Souls are equal, and that all men had Souls able to judge or reason with. For every mans Soul be it never so well adorned, and the like pains be taken to make it skilful in Arts and Sciences, cannot attain to the same Excellency, nor is alike capable of the Learning and Knowledge, that another man's Soul is. For some are not at all disposed to learn Arts, and it is against Nature to bend their minds that way. For

Torch

Torches and Lighes, some shine more than others do, and give more light: and as some burning matters, burn fiercer than others do; so the Souls of men are of a different light, and the minds of men are far distant in gifts one from the other. And as Angels differ in Order, Dignity, Office, Ministry, one from the other, as Seraphims, Cherubim, Thrones, Powers, Vertues, Archangels, and the whole Hierarchy of Angels demonstrate; so I see, that there may be a difference set between mens Souls: They all agree in this, That they dwell in a mortal Body, that hath the shape of a man, though some look more like savage Beasts, and are next unto them: That all men are given to procreation, that the same Laws of Nature should govern

*A Simile  
from lighted  
Torches.*

*Angels are  
of different  
Excellen-  
cies.*

*Disparity of  
Souls.*

govern them all ; That the same force of reason urgeth them ; That the essence of their Souls and form of their Substance is created by God ; That they are all immortal , and all endowed with one spirit. But because the force of the Divine Nature doth not so strongly shew it self in all, nor are all equally capable of this Gift, and some make themselves unworthy of so great a Benefit ; it comes to passe, that the Souls produce their actions by another force and effect ; nor are they in their present condition, state, dignity, and order, equal ; nor shall they be equal in Glory in the next life. For so the Prophet *Daniel* clears this point Chap. 12. *As many as sleep in the dust shall awake some to life eternal, some to disgrace, and po*

*nishm.*



ishment, and condemnation. And they that are learned, shall shine as the Firmament, and they that have taught many righteousness, shall shine as Stars for ever and ever. I find St. Paul observed the same difference between incorporeal Substances, taking a Similitude from the Stars. For as one Star is brighter than another, and their Bodies are very divers; so great is the difference in the Souls of Men, and in the Resurrection one Soul shall be far more glorious than another. But God (as Gregory Nyssen testifies) hath appointed, according to the several Species of Animals; that their Souls should be different one from another; and for every Body he hath assigned a convenient Soul. So to brut Beasts God hath not given

2. de animar.

*Beasts are  
governed  
by Nature,  
not by Reason.*

given a reasonable Understanding, but naturall Industry, whereby they shun all snares and dangers. Wherefore every kind of Animals is moved by the same Inclination. For every Hare is fearfull, every Dog smells well, and will hunt after wild Beasts; all Foxes are crafty, all Woolves cruel, and greedy of their prey. Every Ape will imitate mens manners. But it is not so in Man; For there are infinite Reasons and Wayes of mens Actions; nor are all men enclined to one operation, or to one thing, as Beasts are, that are ruled by Nature only, and their actions tend all one way. But the act of Reason, which belongs onely to Man, is diverse in divers men; and as the condition of their Soul is different, so are their actions.

actions. Hence arise so many  
 sundry Opinions in men.; As  
 therefore, St. *Paul* saith, *The* 1 Cor. 12.  
*manifestation of the Spirit is given*  
*to every one to profit withall;* and  
 men have several Offices appoin-  
 ted to them, which God distri- Eph. 4.  
 butes to every one as he pleases,  
 dividing to every man his Spirit  
 as he will; so every man hath  
 his own proper Soul made by  
 the same God, but not of the  
 same dignity, nor endowed  
 with the same understanding of  
 things; yet so, as it is capable  
 both of Vice and Vertue, and  
 by its imbred force it may em-  
 brace the best things, and avoid  
 what is evil, though she can do  
 all but weakly, where she wants  
 Divine assistance: wherefore,  
 methinks that comparison of  
*Aristotle* is not absurd, who  
 makes the mind of Man like a  
 clean

*The mind is  
 a white  
 paper.*

2 Tim. 2.  
A Simile  
from large  
Houses.

clean Table, whereon are no Pictures drawn, but yet it is fit to receive any whatsoever, be they Monsters of Vices, or Images of Vertue. To this belongs that comparison of St Paul, As in great Houses there are Vessels, not only of Gold and Silver, but of Wood and Earth, whereof some are for honourable, others for inferior uses; So God hath sent many differences of Bodies and Souls of men upon this Stage of the World, and hath provided them with diversity of persons and ornaments, yet not without hope of attaining a more excellent Gift. For care and endeavours are taken from no man whereby they may contend after that which is best, and attain Felicity; but God helps those that strive, and drives them on

what

when they are faint in their Industry. . So he that is wicked by his own wickedness, may purge himself, and become a Vessel of honour fit for the Masters use. For the great and good God hath assigned to every one a particular habit of Body, and a Soul agreeing to his Nature, which yet are subject to be altered many wayes. For sometimes a man falls off, and degenerates from his Integrity and excellency; whether you consider his Soul or his Body: and forgetting his original, he wallows in the mud of Vices. But sometimes being secretly prompted by God, he breaks out from the sins he was entangled with, and endeavours to do that which is good and honest in the sight of God and Men: We may see examples hereof in

Let no man  
accuse God.

SAM<sup>l</sup>

Luk. 15.

what is  
meant by  
the distri-  
buting of  
the pounds  
and talents.  
Matth. 25.

*Saul*, and the Prodigal Child.  
Every man therefore hath his  
own Mind, and his own Soul  
but by Gods donation, they  
have several Gifts and Endow-  
ment; and the Divine Spirit  
doth not equally fill every  
Mind. All receive of his plea-  
sant fountain, but some more,  
some lesse; as we may under-  
stand by the distributing of the  
Talents, which may sharpen  
and help our weak Industry in  
the way to Heaven, and set us  
forward, and command us to  
increase and augment the Gifts  
of God. For one had five  
Talents, another but two, and  
a third but one Talent given  
him, every one according to  
what was fit for him, by God who  
thought it best so to do, and  
would in his due time call every  
man to give an account of the

profit

are not equal in all things,

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profit he had gain'd thereby. So Paul warns Timothy, and every one by him, that they take care of their Charge, that they stir up the Gift of God that is within them, as fire under ashes ready to go out; that they shake off sluggishness, and endeavour to perform what is committed to them. For God requires of every man to better what he hath bestowed upon them, that he restore him his talent with increase. And because he will not have us idle, nor faint in our Labour, but to watch always, & indefatigably to employ our selves to advantage, Occupy (saith he) till I come; Which when Paul, an Instrument of Election, did diligently teach unto others, he studied by all means to do that, so that he was more zealous in his Embassage

2 Tim. 2.

A Simile  
from fire  
under ashes.

Luke 19.

Evangelical  
Merchandising.

*A Simile  
from the na-  
ture of  
things.*

*A Simile  
from the  
Stars and  
Seed.*

*I Cor. 15.*

passage than the rest of the Apo-  
stles, and more industrious in  
doing his office. As therefore  
in Jewels, Animals, Plants, Stars  
there is a difference; one flower  
is sweeter than another, one  
Jewel sparkleth more than ano-  
ther; so it is in the Souls of  
men, which being enriched with  
peculiar forces and faculties,  
perform different effects and  
operations. For as the Apostle  
St. Paul saith, Every Seed hath  
its imbred force, and there is  
one flesh of Beasts, another of  
Men; and there is one glory  
of Celestial Bodies, and ano-  
ther glory of Earthly Bodies;  
one glory of the Sun, and ano-  
ther of the Moon, and another  
of the Stars; so one mans Body  
is of better and more generous  
temper than another is; Also  
one Soul both in this life, and in



but one is better than another.

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the Resurrection, as the lot and  
deserts o' it are, (which every  
one must ascribe to God, and  
have no opinion or confidence  
in themselves) is more worthy  
and more glorious than ano-  
ther.

There is a great disproportion *Psalm 1.*

between the Souls of good  
and wicked men, both in this  
World, and in the World to  
come, and their condition is  
much different; for the wicked  
shall not stand amongst the just,  
but shall be scattered as Chaff  
and Dust before the wind.

Wherefore St. Paul, from the  
nature of things, sets many  
things before our Eyes, by look-  
ing into which the secrets of  
God are made manifest to us.  
So in the business of Christ, he  
makes his comparison with the  
sweet and fragrant smells of na-  
tural

*A Simile  
from smells.  
2 Cor. 2.*

tural things: for as the smell and fragrancy of Plants we know by the effects, and that either refresh or offend the heart; so that Soul that sends forth a sweet odour, or stinking smell either pleaseth or displeaseth Christ.

*All Souls are spritful, and from Heaven come.*

*Aeneid. 6.*

*A Similitude from burning things.*

But as one fire is hotter than another, and burns hotter according to the nature of the fuel is, for in Oil, Pitch, Brimstone, Bitumen, Naphtha (which men call Oil of Peter) it burns more vehemently. So the Soul, for the faculty and force of it, and for the powers it received, works upon the Body, and is either more active or remisse in performing its actions; yet for the temper and mixture of the Body, its constitution and

her. are not equal in all things.

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fine are subservient to the  
The same reason serves  
evil Angels, whereof one  
Man more hurt then ano-  
doth. So in the Gospel,  
Satan is call'd the Prince of  
Devils, one that is power-  
full to do mischief. So the  
Gospel distinguisheth the evil  
Angels, by their desire of doing  
mischief, and their malignity.  
That Devil that had but  
small force to torment the mind  
Man, gets to himself seven  
others that were worse, and  
they joyn together, and possess  
the Man, so that there is no  
hope left of a better life, or of  
repentance. And if we may  
compare corporal with incorpo-  
ral things: as lead, Tin, Cop-  
per, Silver, Gold, Brasse, and  
Metals have their Excre-  
ments, and will rust and Can-

*Difference  
of ill spirits.*

*Matt. II.*

*A Simile  
from Met-  
als.*

K

ker;

*Ef y 1.*

*A Simile*

*from until'd  
fields.*

*Let all men  
submit to  
God.*

*Rom. 2.*

ker; and as until'd Fields grow  
over with Buthes and Brambles  
and cockle and unlucky dandelions  
grow up in them, so the in-  
fluence of the Soul contracts ma-  
ny Vices, and being adorned  
she shines with Vettues, but  
neglected, is obscured with  
rubbish of Vice. Yet there is  
no cause why any man should  
speak or murmur against his  
maker, as that idle Companion  
that hid his Talent in the  
ground, since the virtue of our  
Saviour extends to all men; for  
God hath set marks of his Di-  
vinity in every man, so that the  
Law of God is written in the  
heart of the Gentiles also, who  
know not God, and by that  
they are brought to the know-  
ledge of him, and their Con-  
science testifies, and Reason re-  
ceiveth them what to follow,

but one is better than another.

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what to shun, and what great  
difference there is, between  
what is honest, and what is  
dishonest. Let therefore every  
man be careful to live so, that  
his Gift may not seem ill be-  
lowed upon him, and not to  
murmur against God, by whose  
Will all things are governed,  
that his Soul is not so good as  
another mans; but let him  
admire that Soul he hath, and till  
as he would a barren field,  
and soil it with hearing the  
Word of God, that will pre-  
pare it; Let him not be wan-  
ting to his weak endeavours, and  
his will that is ready. And  
there is nothing better for the  
Soul, than to meditate continu-  
ally on Gods Word. For this  
heals our Sores, and gives out our  
Vices, comforts our Hearts,  
enlightens our dark Minds.

*Natures law  
is imprinted  
in all men.*

*A Simile  
from tilling  
of grounds.*

*An exhorta-  
tion to em-  
brace the  
Scriptures.*

K 2

There

There is no Remedy more effectual, nor more sudden to cure our sick Souls; there is no wound so venemous and deadly, the Scriptures cannot cure.

Horat. l. i.  
Epist.

Art thou tormented with a great mind?

Words for to heal this sore thou eas'ly find.

Do'st thou love praises, and to be commended?

By reading Books this fault may be amended.

Froward, fond angry, Drunk and stubful, may,

If they take heed be cured all the way.

The profit of  
Gods word.

Philosophy can do all the things, but not that Philosophy Horace dreamt of; but heavenly Philosophy, which restores nature that is disjoyned, and

are not equal in all things.

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frame to her former integrity,  
which stirs up in us confidence  
towards God, and reconciles  
God and Man, which procures  
quietness and constancy in our  
minds; and there is nothing  
more to be desired in the trou-  
blesome Ocean of this life. To  
which that of *Paul* may be ap-  
plied, than whom there was no  
better skil'd in this School,  
every Scripture is inspired by God,  
and is profitable for Learning, Re-  
proof, Correction, Institution, that  
will make a man perfect, that the  
plan of God may be complete and  
red for all works of Piety.

*2 Tim. 3.*

K 3

CHAP.

## CHAP. IV.

Of the immortality of the Soul, the  
certainty of the Resurrection.  
Also how that may be done.  
Lastly, how much our minds  
are raised towards God, from  
so great a benefit, and  
great confidence we may have  
when we die, that we shall  
be saved.

*What the  
meditating  
of another  
life can do.*

**T**HERE is nothing that  
bring more profit, to  
Man in misery, and subject  
many diseases, in this mortal  
life, or give him more comfort  
against the fear of death, than  
contemplate of the felicity of  
better life, and to be certainly  
perswaded we shall enjoy it.

Which consists in the immortality



lity of the Soul, and Resurrection of the body which is the sure ground and foundation of all our faith; for all our labours and endeavours are in vain, and all the course of our life, Religion, Devotion, is idle, and next to deceit, if we should want so great a blessing as this, and lose the hopes of a better life. Some stupid people wonder at this, who think that men and beasts have but one breath, and that the Soul dieth with the body, and when man is dead, all is ended. But these men are blind in the very works of nature, and know not Gods power by the things he hath created: hence it is, that their minds cannot conceive how the Soul can be eternal, and never die, and that the body shall rise again, and be restored to its integrity: But

*In what  
consists  
mans safety.*

*The condi-  
tion of man  
is divers  
from the  
condition  
of beasts.*

*Gen. i.*

*Man is*

*Gods Image.*

*Brutes*

*want*

*reaso.*

God that would have man immortal, created him after his own Image; And if man made after Gods Image and likeness, he must needs be of the same nature with his Maker, and participate of eternity. Other creatures have not obtained great an honour from God: and no prints of the divine nature appear in them, they have no Mind, Reason, Memory, Understanding, Judgment, Arts, Sciences, or cunning in the knowledge of things, which God hath bestowed on man abundantly. Wherefore it is a wicked thing, to say, that is mortal and perishing that came forth of Gods substance, and which the Divine mind breathed into man. As therefore God is eternal, and free from decay, so the Soul of Man, as partaking of the

and certainty of the Resurrection.

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divine essence, is eternal, and free from all corruption.

*Mans soul partakes of the divine nature.*

But since God created all things for mans sake, God created onely Man for himself, and like unto him; and therefore God loved man wonderfully from the beginning of the World, and delighted to hold familiarity, and to keep company with man; so that for man's sake, he was pleased to be united to the humane nature, and the immortal God was inseparably joyn'd to mortall Man; and thereby the Divine Nature is fast with the humane Nature, and the humane Nature with the Divine. The truth of this is confirmed unto us by Christ, who is the wisdom of the Father, who procured this blessing for us: *I was with God in the beginning, before any thing was made, I was*

*God is wonderfully delighted with man.*

Prov. 3.

*Gods love towards man.*

K 5

with

with him from eternity; when he made the Heavens I was there when he compassed in the depths a Law, I was present; when he fastned the Heavens above, and the Earth beneath, I was with him considering all things, and was continually delighting before him, creating my self in the Earth, and my delight was with the sons of men.

1 Tim. 3.

Heb. 3.

Which Love and good will of God towards Man, as *St Paul* calls it, hath effected so much, that all things are communicated unto us by Christ: that our condition is like to his, and we are co-heirs with him: whence it is, that what is expressed in Christ, shall be expressed in man. He is eternal, and subsists eternally, and man by him obtains the same.

He first rose and conquer'd death, he being the Authour, Prince and first fruits of so great a Triumph; by the vertue of him all the rest are to be raised. Wherefore let no man be so unjust to himself, or so ungrateful to the giver of so great a gift, that he should envy or cast off from himself the honour of this Name. For who is so stupid, that he would not desire to keep himself from destruction, and desire to live alwayes, rather than to sleep eternally, and without hopes of ever coming forth, to lie hid in eternal death? I know some think this perswasion of the immortality of the Soul to be a very plausible Doctrine, but they wholly deny, that the body shall ever be raised again, or have any part in this happiness.

*Let no man deny immortality of the Soul.*

But

Many grant  
the Souls  
immortali-  
ty, but few  
grant a Re-  
surrection.

But these men do not exactly  
seek into the Nature of Man,  
and the reason of the making of  
the World; nor do they look  
upon him who is the Authour of  
this gift unto Man, and by whose  
vertue he hath obtained the be-  
nefits of life. For since Soul  
and Body joyn'd together make  
a man, it must needs be, that the  
whole Man, that is, the Soul  
should have immortality, and  
the Body should rise again to  
participate of the same felicity.  
For the reason of framing Man  
will never suffer, that one part  
shall enjoy the end it is de-  
signed for, without the other, or  
that half a man, or one part  
should be immortal, and blessed:  
wherefore it is necessary, and the  
reason that man was made, con-  
firms it, that the body should  
rise again at length, and should  
be

be united again to the Soul to partake in the same condition with it. For when God went about to make man; *Let us make* (saith he) *Man after our own Image.* In which words, he did not mention one part onely, but the whole Man, Soul and Body; for both these joyn'd together make a man: for when these are divided, a man dyes, and is call'd a man no longer. Wherefore Reason evinceth, that both parts shall have the same end, either blessedness if they live well, or misery if ill.

Nor were it reasonable, that the body should fail of this hope of happiness, that partakes in the miseries of this life. For sometimes for Conscience-sake, the body is scourg'd and tortur'd is griev'd, and hazards its life, so that those faculties of the Soul

*A strong Argument of the Resurrection.*

*The Body is in danger for the Soul.*

that

that are common to man with beasts, as the vegetative and sensitive parts are beaten and rent. For in opinions, sayings, persuasions, and Judgments, sometimes the Body yields to the Soul, to its great disadvantage, and is in all things a companion and minister unto it: wherefore the body must suffer wrong, if it should not bear a share in the same reward.

*How the  
Body is the  
Souls In-  
strument.*

The Body is the Souls Organ, whereby she performs her functions and operations: but the Soul useth the animate and sensitive body, or otherwise than a Smith or Carpenter useth a Saw or a Hammer, or an Axe, for all the parts are most finely distinguished for their Offices, and may be applyed to many duties.



The same difference may be made between the Soul and the Body, as there is between the Sun and Moon. For though the Moon borrow light from the Sun, yet she doth not wholly want force of her own, for she hath her proper motion, and runs her own circuit: but she borrows light from the Sun as a Looking-glasse, and as Caldrons and Bason: polished, shine by the opposite light, but she gives no light, unless she be enlightened by the Sun, yet she is not idle, for she holds on her monthly course, and goeth her circuit without the Suns help. So the Soul affords forces to the body, yet the body is not without imbred faculties of its own, and natural powers, the qualities of the four humours, whence it becomes capable of all functions, and

*A fit comparison from the Sun and Moon.*

*A Similitude from polished glasse.*

*Eclipses of  
Sun and  
Moon com-  
pared to  
Soul and  
Body.*

and fit to perform all actions. And as the Sun is eclipsed and hidden by the interposition of the Moon, so the Moon is eclipsed and hidden by the interposition of the Earth. The Sun when he is in the same degree of the Ecliptick, the Moon when she is in the opposite degree. So the Soul and Body have their failings and Eclipses; and one part oft-times, either profits or hurts the other. Since therefore there is so great union and faithful society between these two, and so long as they keep sentinel in this life, they mutually assist one the other, it is fit, that the body should rise again to partake of the same glory, and be admitted into the same liberty.

*Consent of  
Soul and  
Body.*

If any man like *Thomas* and *Nicodemus*, are so dull, they cannot understand how this shall  
come.

come to passe, let him not deny Gods power, or distrust him, but let him raise his heart and eyes unto him, who is the Maker of all things, and in the works of Creation, he shall find enough to let him understand that God wants no power, not onely to restore Man again, but to do whatsoever he hath determined. Let us behold the Heavens adorned with Stars, and the Earth that is under it, out of which there spring so many beautiful and pleasant flowers, so many healthful Plants for food and Physick, so various kinds of Fish in the Sea, so many kinds of Birds in the Ayr, so many Cattel for meat, or to till the grounds, and Man the Lord of all these.

*Nature  
proves a  
Resur-  
rection.*

All

*The Majesty  
and great-  
ness of the  
Creator.*

All which were at first made  
by God's Word, of nothing,  
there being no former matter to  
make them of, yet they continue  
fast, having their vicissitudes,  
risings, progress and increase.

Since therefore God the Crea-  
tor is so omnipotent in power,  
who can say he wants power to  
restore the dead, who made all  
things of nothing? And if the  
Creator made mans Body of  
nothing, without any labour,  
how much more easie is it for  
him to raise the dead to life  
again; not of nothing, but from  
the same matter, turn'd to ashes  
or resolved into the Ayr, and  
scattered with the winds. But  
as an Artificer, when a vessel  
is broken or spoyled, makes it  
up again, by casting it of the  
same mettall, and makes it better  
than it was: so God will in his

*A Simile  
from Forn-  
ders of  
Metalls.*

good

good time raise to life bodies dissolved into Earth, of the same form they were, but freed from all spots and earthly errors: Let us therefore ascribe so much honour to God, and his Omnipotency, that he can do what he please; and let no man measure Gods power by his own weakness or ignorance, since we cannot comprehend the smallest things, for they exceed our capacity. And if this Worlds wonders, and the order of Nature be not sufficient to elevate mens minds, and no reasons will serve to declare unto us the power of God, yet let every man look into himself, and consider diligently the excellency of his own mind, and then of how great power he is, that gave such gifts unto men.

*God is Omnipotent in what he pleases.*

4 Efd. 4.

Me hinks

*The mind  
compared  
with  
Jewels.*

*A Similitude  
from the  
force of  
Jewels.*

Methinks mans mind is like  
to Jewels, which besides their  
pleasant aspect, and that the  
eyes are delighted with them,  
have inward vertues, and ope-  
rations that are excellent, which  
lye hid, yet they are discovered  
by rubbing them as Amber, Jewels,  
the Load-stone, which being  
rub'd and heated, draw Straws,  
Flocks, Chaff, Iron, and other  
with great force unto them. So  
the force of the Soul rays'd and  
moved, puts forth it self, and  
fire under ashes raked open  
shines and sparkles. And though  
Gods power be seen in all  
things, and all men may behold  
it in this great work of Nature,  
so that the Soul of man can ne-  
ver be filled and satisfied there-  
with, yet Gods great power  
shines in nothing more, or is  
more eminent, than in the Soul

and

and Mind of Man, which was  
 taken forth of the Divine Es-  
 sence. Wherefore let no man  
 dare to think, that shall ever dye  
 that came from Gods Essence, *Mans mind*  
 and is adorned with so admira- *is Gods*  
 ble endowments. Wherefore *Image.*  
*Plato* reasons well; *What con-*  
*sists not of Elements is immortal,* *In Plædro.*  
*and can never dye; the Soul is not*  
*made of the Elements, nor of con-*  
*crete matter, but came from God;*  
*therefore it cannot dye. Nor could*  
*there be so great force in the*  
*Souls of men, such sharpness of*  
*wit, such excellency of Learn-*  
*ing, such subtilty of Invention,*  
*such knowledg of things, or love*  
*or knowledge of God, unless the*  
*Soul were separated from earth-*  
*ly drosse, and did partake of*  
*Divinity, and were ordained*  
*for Eternity.*

Which

*Tusc. I.  
Heathens  
believe Im-  
mortality.*

*Cic. de  
divin.*

Which perswasion also was held by the Ancients, who *Tully* witnesseth, did believe that there was a living after death, and that man was not extinguished by death, as to be quite lost. Which may be understood by many things else as also by their funeral Ceremonies. For they had not taken much care of the dead, nor been so extreemly ceremonious in their burials, unless they thought that death did not abolish all, but that there was some kind of passing and change to a better life. For no man can be so rude, and so inhumane in conditions, who lifting his eyes to Heaven, though he be ignorant what God it is, that by providence rules all we behold yet he will understand there is God, by the greatness of this our

World



World, the motion, disposition,  
order, profit, constancy thereof,  
who governs and directs all  
things.

Since therefore the great and *Man is the*  
good God, who doth nothing *chief of all*  
rashly, or in vain, hath given *the rest.*  
Man the principality over all  
the rest, it is absurd to think that  
man shall be annihilated, and  
come to nothing. Natures Ma-  
ster hath far better provided for  
Mankind, than to make that, and  
to provide for it, which after en-  
during hard labours, should die  
eternally, but he rather hath  
beweaved the Haven, and safe  
harbour, wherein man may rest;  
after he hath endured the sore  
travels of this life. Hence *Paul*  
would have all our business and  
care to be concerning heavenly  
matters: and that we should lift *Colos. 3.*  
our minds, and meditate of *Heb. 2.*

Hea-

1 Cor. 15.  
Paul's  
sound rea-  
sons to  
prove Im-  
mortality.

heavenly things. But if this life be the utmost bounds of our life, and it lasts no longer; there is nothing more miserable and contemptible than man is, and the condition between the rich and poor, were very unequal. For the rich have abundance of all things to rejoyce in here, the poor being full of misery. They should have no comfort at all in this life. Wherefore Paul reflects soneth excellently well, *If we have hopes in Christ in this life only, we were of all men the most miserable: and they were in a far better condition, who are strangers to Christ, and live not pleasantly, and take their ease than Christians, who being deluded with vain hopes, suffer themselves to be vexed, and to be the laughing-stock, and reproach of the World.*

But if all that is Man, and all  
 Man's hopes end in death, what  
 is the meaning of that anxiety  
 and torment of the Mind?  
 What makes Conscience the  
 revenger of wickedness? What  
 makes fear and trembling when  
 any trouble ariseth? Again,  
 Whence ariseth tranquility,  
 constancy, and security of the  
 Mind? Are not the former the  
 effects of those Souls that fear  
 punishment after this life? and  
 these the rewards of those that  
 hope to be comforted after they  
 have endured sorrow here, and  
 to be rewarded for walking af-  
 ter Gods Law, of which they  
 had a certain hope? Where-  
 upon Paul exhorts *Timothy* his  
 disciple, to fulfill the function  
 of an Apostolical Employment  
 whereunto he was to be admit-  
 ted, pronouncing confidently

*Torment of  
 the Mind,  
 rends the  
 Thoughts.*

2 Tim. 4.

concerning himself, by an ample borrowed from Runners and Fencers; I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a Crown of Righteousness, which the just Judge shall give me; and not to me only, but to as many as believe in him, and trust in his promise. Wherefore no man ought to cast aside hope, or let his mind fall from an expectation of glory and felicity. For every mans mind dictates to him the truth of this matter, his Understanding perceives it, his Reason confirms it, Nature it self speaks it. Add to this, That all men have a rational desire of Immortality, and every man desires to preserve the memory of himself as long as he can, and would have

and continued to posterity, never  
 Run to be forgotten by Age. Which  
 Reason was held most forcible  
 by *Augustine* and *Cicero*, where-  
 by it may be proved, that the  
 Soul is Immortal and shall ne-  
 ver die. For this perswasion  
 doth much put a man forward,  
 and incite a man to vertue, and  
 makes him endeavour to do  
 most noble actions, considering  
 the reward. And though this  
 point, and many more cannot be  
 proved sufficiently by reason,  
 nor do Divine things (as *Paul*  
 saith) consist in words of man-  
 s wisdom, yet their industry and  
 endeavour is not to be disallow-  
 ed, who bring sober reasons,  
 whereby they may root out of  
 some mens minds that errour,  
 who despise the testimony of  
 Scripture, and will not believe  
 the Immortality of the Soul, and

*De cognit.  
 vera vita.  
 Tusc. l. 1.*

*I Cor. 2.*

*How far we  
may seek  
into Gods  
secrets.*

*Rom. II.*

the Resurrection of the Body  
I think it not good in other  
things to seek too curiously into  
Gods Secrets; and the Scrip-  
tures do restrain humane rash-  
ness, that would venture to  
search out such things God hath  
concealed, and to enter so deep  
from whence they cannot easily  
return. *Job, Esdras, and chiefly*  
*Paul*, have given us rules con-  
cerning this, who was gone so  
far, that he was forced to cry  
out, *O the depth of the riches*  
*the wisdom and knowledg of God!*  
*how unsearchable are his Judge-*  
*ments, and his wayes past finding*  
*out! for who hath known the mind*  
*of the Lord? or who hath been*  
*his Counsellour? for by him, and*  
*through him, and to him are all*  
*things.*

Moreover, that no man might  
suffer himself to be drawn off  
from

from this solid foundation, on which all man's hope rests, and the strength of his salvation turns upon it, *Paul* doth stilly urge and inculcate the Resurrection, which both comprehends the Immortality of the Soul, and expresseth the belief, certainty, reason, and manner of it, borrowing a similitude from the nature of things. For Nature, the Artificer of all things, which cannot be imitated, and that no man can exactly expresse or resemble the force of it, doth bring forth, and make many things which shew Gods Omnipotence in all things, and declare his virtue and power in framing and fashioning the Images of things.

And if men admire a man for some rare Picture drawn by him, or some curious piece of

*I Cor. 15.*

*How Men shall be raised.*

*A Simile from Painting.*

work, as he of *Gades* did, when he ended *Livy* his History: how much more reason is there to admire and adore him, who hath set such wonderful rarities before our eyes, which we can neither number, nor understand. For that the resurrection of Mans body may be proved by the smallest things in Nature: Who hath not observed, that when a Grasshopper is grown old, and hath cast his skin, a lively new shrill insect will come forth of it, from a dying and sluggish Caterpillar, comes out a painted and flying Butterfly; from Ants a winged fly? What doth the Silk-worm that weaves Silk doth it not give us to understand the Resurrection, when as being dead it revives again? The Phoenix, that *Lactantius* writes in praise of doth

A Simile  
from the  
nature of  
things.

A Phoenix  
is a type of  
the Resur-  
rection.



when doth it not by reviving, shew us  
story an example of our rising again?  
there Doth not the pleasantness of  
who the Spring, and the acceptable  
various return of the year, represent the  
e can Resurrection, & raise our minds  
stand to hope for *Immortality*? Who is  
on not delighted to see the nature  
ed by of the Earth? which when she  
ture hath received the seed sown,  
that and the rain hath softened it, first  
rown it must be harrowed, then it  
n, grows warm, & by the vapours,  
will and fostering of the ground, it  
ying grows up into a green blade,  
mes which being fed by the fibres of  
ter- the roots, grows up by degrees,  
le? and lifting up a knotted stalk,  
ha- begins to be shut up in the cobs,  
eus as growing nearer to be ripe,  
on- and when it comes forth of  
ves them, it sends forth Corn in full  
hat ears, which is defended from  
of small birds with a fence of ears.

Plants re-  
n wing,  
Shew a Re-  
surrection.

1 Thes. 4.  
Hom. 7.

The Earth,  
next after  
God, the  
Parent of  
things.

I pass over the force of all things that grow out of the Earth, for from a little Kernel of a Fig, from a Grape-stone, and from the smallest Seeds of other Plants, we see huge Trees and Boughs, and Roots, to grow : Do not Sprigs, Roots, Branches, Sciences, Buds, do that which will make the Resurrection of man's body seem to be no absurdity ? *Chrysostom* after *Tully*, doth wonderfully ingage upon this admirable force of Nature, and highly commends the Earth, that is the Mother of all things. For the life of all things is from the moysture of the Earth : Herbs, Trees, all sorts of Flowers, admirable in their kinds, for smell, and sight, proceed onely, and are nourished by the fruitfulness of the ground. Thick Ayre

curtains

turns to water, which falling upon the Earth from above, waters the Earth; the Suns heat again rarifies it, and turns it to Air; and there are many mutations of that kind, that will make a man admire, as much as the Resurrection doth. For Example, the Vine out of the moisture of the Earth, brings forth not onely Branches and Tendrils that are of sower tast, but also sweet Juyce, and pleasant Grapes.

*Natures work.*

The Date-Tree is a rugged Barky Tree, and produces sweet Dates full of Juyce and Liquour like Wine.

Also the Seed from whence a man is made, how comes it to produce and frame Ears, Arms, Hinds, Heart, Lungs, Nerves, Arteries, Flesh, Bones, Grissles, Membranes; what man can

*An Example from the structure of Man.*

*Nature Gods  
Instrument.*

understand this ? there are so many differences and varieties in mans body or qualities, humours, forces, vertues, functions, all proceeding from the seed onely. Do you not think it strange, how a soft and moist humour should congeal to be hard cold bone ? how meat should be changed into fresh red blood ? and the food should turn into veins, arteries, nerves, muscles, ligaments, tendons ; Since therefore Nature daily doth so many things, that the mind of man cannot comprehend ; who can deny but that the God of Nature can do as much in raising dead bodies ; as Nature that is but Gods Instrument doth daily, in fostering and preparing of the seed is corruptible. You may see the Corn when it is moistened grow up again,

*and certainty of the Resurrection:*

again, into a seemingly Plant, and to bring forth thick leaves; and will you not believe that a man buried in the Earth may rise again, and return to his former lustre? Therefore Cyprian, who is said to have made the Creed, by Pauls example illustrates our Creed by the Nature of Seed: For, saith he, if any man mingle divers kinds of Seeds together, and sows them unparted, or casts them every where into the Earth, will not every Seed after its kind spring up again in its proper Season, and have a stalk proper to its own form and kind? So the substance of flesh, though it be diversly scattered here and there when God pleaseth, shall revive again in the same shape it was when it dyed: and so it comes to pass, that not any confused

*Examples of the Resurrection out of Cyprian.*

fused or strange body shall be restored to the several souls, but to every soul the same body it had before, that by consequence according as they lead their lives here, a good body may be crowned, or an ill body be re- mented with its own scull. Wherefore I think that Paul could not better set forth the Type of the Resurrection, than by the similitude of seed sown in Farrowes of the Earth. For what it is in Nature to hide seed in the Earth, the same it is in the Resurrection to bury a dead body; and what it is for seed to grow again, and become a Plant, is the same with man's Rising again: A body subject to corruption is committed to the ground; but that shall revive, all feebleness of Nature being taken from it: That is buried

*A Simile  
from seed  
sown*

buried in the earth, which was subject to many Infirmities; Calamities, Diseases; it shall rise again lively, quick, free from all infirmities and weaknesses. An example will make it clearer: A sick man that is spent with a strong Disease, grows pale, and looks wan, sad, swart, ill-favour'd, earthly: and his whole body grows so lean, and consumed, that his lively juyce being spent, you cannot know him: But this man by good Physick and wholesome Dyet recovers, and growes fat and well liking, and his skin grows so fine, that you would think he were painted. So in the Resurrection of the same body comes up again, but more glorious, and there will appear in it no marks of the old corruption.

*An Example  
from a body  
waste.*

An Example of this was first begun in Christ, who by nothing did more effectually declare his Divinity, than by his triumphant Resurrection. That example of his must be shew'd forth in all by his vertue; who, as Paul saith, *shall change our vile bodies, and make them like his glorious body*, according to his power, whereby he can subject all thing unto himself. Wherefore the Apostle would not have us to be tormented with fear of death, or to grieve overmuch for it. For they that sleep in Christ, shall be raised by the Word of God, and shall live everlastingly with him. Which our Saviour foretold that it should so come to pass; *The hour shall come that all that are in their Graves shall hear his voice, and they that have done well shall*

Pbil. 2.

1 Thes. 4.

John 5.



come forth to the Resurrection of Life and they that have done evill to the Resurrection of Condemnation. By which words, he comforts dejected minds, that they should not faint under dangers; but to wicked and unpenitent men they strike terrour and amazement, who would never make an end of sinning, unless they considered, that after this life the rewards of sinne and godliness shall be paid unto men. Wherefore Job in his worst condition, when nothing was wanting to make him miserable, comforts himself with this certain hope: *I know that my Redeemer liveth, and I shall rise out of the Earth in the last day, and I shall see God my Saviour in my flesh, whom I shall behold my self, and not another for me:*

*Distrust and confidence, what thy can do?*

*Chap 14.  
& 19.*

The Resur-  
rection  
strengthens  
fiable  
minds.

What  
Christ's  
Birth did.

This hope is laid up in my Breast, that is, no man shall take from me this confidence and assurance. Since therefore all hopes of obtaining salvation, and all comfort in the greatest dangers is in the Faith of the Resurrection, let us set this faith against all the terrours and temptations wherewith the Devil endeavours to overthrow and weaken our minds; and let us hope assuredly in him who is the Author unto us of so great advantage and liberty. The long expected Birth of our Saviour did exceedingly raise the Souls of men to a high hope of salvation and confidence in it. His conversation amongst men, his upright life, his doctrine; and lastly, his death which he suffered for us, to free us from destruction, did confer much there

thereunto: But the truth of his Resurrection did effect this, *What Christs Resurrection did.* that when he had got the Victory over death, no man need doubt of his salvation, but ought to hold a firm hope, that what hath been done already in Christ their head, shall be perfected in them also. Wherefore our hope depends on our Saviours Resurrection, whereby he vanquished death, and thereby he pulled out the sting of death, that is, Sin, that bred the enmity between God and us. Wherefore since we have obtained so great felicity by the Death and Resurrection of Christ, let us not be removed *Peter 1.* from the truth, but let us endeavour to partake of the fruit of so much good works, and look steadfastly upon him, who by his singular favour and mercy hath re-

Colos. 2.

The Resur-  
rection  
should still  
be in our  
minds.

regenerated us unto a lively hope by Christs rising from the dead, and hath restored us to life that shall never end, and hath assigned unto us an immortal Inheritance, pardoning our offences, and blotting out the hand-writing that was against us. The memory of this benefit should be alwayes before our eyes ; especially at our last Conflict, when detesting the wickedness of our former life, we must oppose against Sin, Death, and Hell, the immense mercy of God the Father, by our full assurance in Christ, by whom there is provided certainly for us Salvation, and remission of all our sins, and reconciliation by his blood ; *By him we have admission and entrance unto the Father. He is the Propitiation for our sins.*

For

For so God loved the world, that  
 he gave his onely Son to redeem us,  
 that every one that believes in him,  
 and trusteth in him, and relyeth on his  
 promises, may not perish, but have  
 everlasting life. Which confi-  
 dence raiseth our minds to  
 bring forth good fruits by works  
 of Charity, whereby we love  
 God above all things, and our  
 Neighbour for his sake. What  
 Faith dictates, Charity per-  
 forms: For a working Faith  
 begets Charity, and Charity  
 nourisheth Faith. So in the foo-  
 lish Virgins Lamps, the light of  
 Faith went out, because there  
 was wanted Oyl of Charity. Where-  
 fore this Faith and Confidence  
 of promised mercy, that is infu-  
 sed into our hearts by the Holy  
 Ghost, must be stirred up and  
 nourished in us, that by the me-  
 rit of Christ our Mediatour we  
 may

Confidence  
 in Christ,  
 gives us  
 courage.

Matth. 25.

Faith joynd  
 to Love.

Gal. 4.

may cry, *Abba Father*. For the Spirit of Adoption, and the Earnest of our Inheritance, raiseth up our hearts, and comforteth us with the redemption and possession purchased for us, and takes from our minds all fear and trembling, and terrour of Conscience, and makes us acknowledge God's favour, presence, and mercy, and that we may attain Redemption and Reconciliation, by the help of Jesus Christ, whom God hath set forth to be our Peace-maker through Faith in his blood. Wherefore being justified by Faith, we have peace with God and a settled Conscience, and quiet mind; so that all distrust and desperation is discuffed, and we apprehend certain hopes of the Resurrection and Immortality, and doubt nothing of our

Sal

salvation; so that we depart  
hence chearfully to our  
heavenly Countrey, and place  
Rest, to enjoy everlasting  
comfort with our Redeemer.  
and that these things may ne-  
ver slip out of our minds, and  
that great a benefit may never be  
forgot, Christ instituted his Ho-  
ly Supper; whereby we may re-  
member and collect what he  
has done for us, that our mind  
may be elevated, and grow hot,  
in the frequent meditation of  
the New Covenant to adore  
him; and receiving his body  
and blood, we may be united to  
him, and may conceive certain  
faith and trust of his great love  
and mercy to us, whereby he  
is willing to dye for us.  
This wonderful Work, we  
ought daily, but especially to  
meditate on at our end when  
Death

*The Commu-  
nion.*

*The Lords  
Supper.*

Death approaches, that our minds may be settled, and we may firmly believe in him; and we may give him continual thanks for that inestimable gift of our Salvation, by the shedding of his blood, whereby he hath wiped away all spots of sin from us, and freed us from fear of death, and from the cruel tyranny of our great Enemy the Devil, so setting us at liberty. Therefore by this Mystical Bread, and Holy Sacrament, we are assured that Christ is in us, and we in him, and that we are joyned to him by the most firm Bond of Love. Whence it is that being born up with certain hope as with a staff, we are confident to receive those things that Faith infused into us by the Spirit, prompts us with, and persuades us unto; for, from Faith

Heb. 8.

James 2.



as the Roor, spring forth the  
Branches of Charity, that yield  
plentifully the Fruits of good  
Works : For Works testifie,  
that Faith is alive, and safe and  
sound in all parts of it. For  
having Faith is never without  
good Works that are pleasing  
to God ; but, as a good Tree,  
bring forth both Leaves and  
Fruit.

Since therefore those heroick  
and divine vertues inspired by  
God, which are so joyned to-  
gether, that they can never be  
seunder, are so necessary to Sal-  
vation, the mind must be daily  
busied in them, that after the  
troubles of this life are past, af-  
ter that we have approved the  
profession of our Faith, and  
shewed it openly, which God  
requires we should do, and ex-  
erciseth us therein, we may  
come

*There must  
be choice of  
works.*

*Sinners are  
justified by  
Faith in  
God.*

Ezk. 18.

come to those Riche; that Inheritance, those Rewards, that God hath appointed for them who in the Conflict of this life have employed their Talents as they ought to do; wherein they have erred; the next way to Salvation, is to lift up the Soule to God, and to commend themselves wholly to his great mercy.

Wherefore depending on his Clemency, in hopes of mercy which he denyeth none that repent, *Let us come with boldness to the Throne of Grace, that we may find mercy in time of need.*

Heb. 4.

Psal. 148.

Psal. 119.

And let us continually from our very heart speak in the ears of our merciful and pitiful Judge, those words of the Prophet. *Enter not into Judgment with thy Servant, O Lord, because in thy sight no man living shall be justified.*

*fel. If thou Lord should'st Despair  
 have what is done amisse, who must be cast  
 out abide it ? but with thee away.  
 there is Mercy and plenteous Re-  
 mption.*

CHAP. XV.

*Whether there be a reasonable  
 Soul infused into Monstrous  
 Births, and to Abortives, and  
 whether they shall rise again to  
 life ; And, by the way, from  
 whence Monsters proceed ?*

*ALL those that are like  
 men, and according to  
 order of being born received  
 from our first Parents, by that  
 way and means proceed from  
 both Sexes, though they are  
 monstrous in shape, and deformed  
 in body have notwithstanding*

*Deformity  
 un-mans ma-  
 mar.*

M

ding

ding a reasonable soul, and when they have run the race of this short life, they shall be made at last partakers of the Resurrection: But those that are not from man, but by mixing with other Creatures, and exercising their Actions otherwise than men do, shall neither be immortal, nor rise again: So the Wood-gods, Satyrs, Household-gods, Centaurs, Fairies, Tritons, Sirens, Harpies, and if fabulous Antiquity hath invented any other things of this nature, they have neither rational souls, nor enjoy the benefit of the Resurrection. There are indeed amongst so many millions; many that are deformed in body, and are of an horrid aspect, with Hogs, snout & uncomely Jawes, yet all these, though they are far from the natural shape of man,

are referred to the number of  
men: For they speak, discourse,  
judge, remember, and perform  
other offices of the soul & per-  
fect their actions after the man-  
ner of men, though they some-  
what degenerate from mans dig-  
nity, and his imbred force of  
Nature. Now a monstrous habit  
of body is contracted divers  
ways. For fear, frights, influence  
of the Stars, too much or too lit-  
tle seed, imagination of Women  
which child, and divers phantasms  
which the mind conceives, de-  
form the body, and cause child-  
ren to be of a shape not proper  
to the Sex. Sometimes the whole  
course of Nature is changed, ei-  
ther when the *seeds* are vitiated,  
or the Instruments be unfit, so  
that the natural faculties to pro-  
create and form the Child can-  
not perform their offices exact-

*whence mon-  
strous shapes  
proceed.*

A Simile  
from the In-  
dustry of an  
Artificer.

Of Ayr and  
places.

ly. For as the most industrious  
Artist cannot bring to perfection a  
work happily begun, when the  
matter is naught, or the in-  
struments are dull; so Nature  
wanting the forces of her facul-  
ties, or not having a fit matter  
doth all things ill, and fails  
her end. Some there are, that  
their operation do make some  
parts of the body otherwise than  
Nature made them. So in *Africa*  
*Hippocrates* testifies, there were  
great heads, that the Nature  
made their heads to be long  
gured: for that they thought  
a sign of a noble and generous  
spirit, as a Hawk-nose was  
mongst the *Persians*; whereby  
length it came to pass, that  
though the Midwives ceased  
to press the childrens head, yet  
the nature whilest she was forming  
the child, agreed with the

*shall rise again.*

245

gent Custome, and what they Countries  
did by great Industry, Nature charge the  
did of her own accord. Also nu- conditions of  
ments, and the quality of the Soul a d  
ward Ayr make some parts Eo'y.  
reformed. So they that dwell in  
cold moyst Countries, have great  
heads, great bellies, fat bodies,  
thicker lips, swoln cheeks. Many  
countries produce Pigmies, and  
little men, very short. Other  
countries produce people with  
great throats, and scrophulous  
tumours, with flat noses, crooked  
legs. Yet though many things be  
wanting in these people, and the  
parts be either ill framed or  
distressed amiss; yet because they  
are born of women, and some  
force of reason shines in them,  
and they are led by the same  
laws of Nature, Orthodox Di-  
vines say, There is a rational  
soul in them, and that they shall

*The Resurrection will restore bodies deformed to their right shape.*

rise again. And by rising again, they shall lay aside all deformities of their bodies, that were ill-favoured to behold, and be well formed like as men are, and all lame, crooked, imperfect Limbs shall be made perfect. And though in some the force of Reason shines less, because of the unaptness of the organ, as in children, old men, drunkards, mad-men, in whom the force of the soul is hindred, or oppressed. Yet every one of them hath a reasonable soul, and what is defective shall be made up at the Resurrection. But imperfect and abortive Births, and all mischances, where the Limbs are not fashioned, or very imperfectly, because they want the reasonable soul they cannot be call'd men, nor shall they rise again. Physicians make a difference between

*Difference between abortion, and a mischance.*

abort-



abortion and a mischance. For a running forth of a mischance is, when the Seeds were for some days joyn'd in the Womb, but by the slipperiness and smoothness of it, they run forth again before they come to make a perfect shape; so that a rude unframed Mass runs out, that was the Rudiments of a Child that should have been, and a shadow of what was begun, but it was cast out untimely, as Seeds and Buds from Trees that bear no fruit to maturity. But Abortion oft-times shews the parts of the Infant perfectly made up, which when it is 42 dayes old, is endowed with a rational Soul, and is alive. Whence, if it chance to be cast forth by some sudden accident, it shall one day rise again. For though many things be wanting in it, and it is not come

*A Simile  
from Chil-  
dren increa-  
sing.*

to its full magnitude, yet in the Resurrection all shall be made up, that time would have produced. And as children have many things in possibility, that with progress of time, and increase of years, do shew themselves, as Teeth, Nails, Hair, and full stature of body, which by faculty of the Seed increases by degrees, and come to perfection; so in the Resurrection, all things wanting in the body, and parts that are imperfect, shall be made perfect. Whosoever therefore is born of the Seed of Man, and not from some foul matter or vicious humours concurring, though he be of a monstrous body, and ill-favoured shape, yet shall he rise again from death to life, all faults being repaired by vertue of the Resurrection, and framed decent-

ly;

ly; for that Omnipotent Work-  
master of all thing;

Makes nothing weak,  
who doth the Body raise;  
For were there fault,  
it were not for his praise.  
What is by chance,  
or sickness, or by care,  
Or otherwise decay'd,  
he will repair.

Prudentius.

For that is easie for him, who  
made all things of nothing. For *Nothing is*  
*is Augustine saith, It is more easie impossible to*  
*to create men, then to raise them God.*  
*when they are dead.* It is more to  
give that a being that never  
was, than to repair what was be-  
fore: And the earthly matter  
never is perished in respect of  
God, who can easily restore to  
his former Nature, what is vani-  
shed into the Ayr and other  
Ele-

*A Simile  
from bor-  
rowed Mo-  
ney.*

Elements, or what Leanness or Hunger hath consumed, or Diseases have wasted, or what is burnt to ashes, or is passed into the first principles, or into the substance of some other body. For the flesh shall be restored to that man it was taken from, as his Due, that was borrowed from him. They that are men shall find this to be true, and those Monsters that are bred from them, and have the same Nature with them, shall be partakers of this divine gift.

CHAP.

## CHAP. XVI.

*The humours and food do change the habit of the Body, and state of the Mind apparently; And hence arise the affections and stings of Conscience: And, by the by, what Melanchol can do, and how it may be cured.*

**T**here is no mortal Man that is not led by his passions *All men led* and perturbations, but one is *by passions.* more driven by them than another, and is more easily forced by the motions of his Mind. For they that are of a good bodily temper, and lead a temperate life, and sober Diet, are lesse wont to be troubled with passions. *Why Socrates was lesse subject* So Socrates is reported to *calmness to them.* have been of that constancy, and

Tusc. 4.

Temperance.

calmness of mind, that both at home and abroad, he was always of the same Countenance, and alacrity of Mind, though he had a very scolding Wife to vex him, which he obtain'd no otherwise, than by his frugal life, and great temperance. Hence it is that Cicero saith, That *Intemperance* is the fountain of all the passions, which is a departing from the Mind, and from the right Reason: So that the desires of the Mind cannot be ruled or kept in Order. As therefore Temperance abates all disorderly desires, and makes them submit to right Reason, and preserves the judgment of the Mind entire, so Intemperance that is contrary therunto, inflames and disturbs every condition of Mind, and murthereth it. Whence it comes that all Diseases of the Body

and

and Errours of the Mind spring from thence. For as when Bloud and Flegme abound, or both Cholers are increased, sicknesses arise in the Body; so the disturbance of ill Opinions, and the jarring between them, spoils the Soul of her health, and draws the Body into mutual destruction: For so anger, rashness, fear, envy, sorrow, emulation, when they seize upon the veins and marrow, and are possessed of the inward parts of the Mind, are hurtful also to the Body, and cause many terrible Diseases thereof; Also the Diseases of the Body by sympathy, and way of company affect the Soul.

And though objects, and many outward causes, stir up many troublesome motions in man; yet the principal cause, and

*The difference of passions amongst themselves.*

*The original  
of passions.*

*Examples of  
moderation  
are David  
and Pe-  
ricles,*

and original is from the heart, and from the humours and spirits, which if they be moderate, and not infected with some strange quality, the mind is not so hot, and is more calm: So if the Bloud be clean and pure, if the temper be equal, and the Body be well, men are slower to be moved; nor are they so exceedingly vexed with fear, anger, or revenge; and if they be somewhat in passion, as no man is without all passions, presently reason being call'd to counsel, judgment of mind admitted, all heat of stomach abates, and is asswaged. We have examples of this in *David* and *Pericles*, who when a naughty fellow reviled them, and upbraided them, they did not revenge or hate him for it, but used him with great humanity. The Heart receives



receives divers motions of the mind from outward objects; Yet oftentimes when there are no outward objects presented, it breaks forth into violent passions, and some secret thought entering the mind of a contumely offered, or by indignation, by reason of some inconvenience received, the mind it self grows hot, and is disturbed within. Wherefore it is of great concernment to know the difference of passions, to know what temper every man is of, what humours are abounding in his Body, and what is the quality of the spirits that arise from those humours; For those that are of a hot and dry temper of their Bodies, are soonest angry, especially short little men, who are presently enraged upon some trivial businesse of no

*why little  
men are  
soon angry.*

no value. Which anger by reason of the narrowness of the place, and the small distance of the organs presently seiserh on the Mind, and fires and burns them, as low cottages and sheep coats. For the same reason, these little men exceed others for wit and judgment of Mind, because the spirits are gathered together, and not so much dispersed, and so perform their forces more closely and sharply.

*A simile  
from fuel on  
fire.*

But as some fuel takes fire sooner than other combustible matters do, and some are sooner put out than others are, so it useth to happen in spirits and humours, whereof some breed long, and dueling passions, others sudden passions and fading presently, whence it falls out that cholerick men are hot and presently angry: and as straw and

*The nature  
of cholerick  
men.*

Stub-

Stubble presently takes fire;  
so they by the thinnesse of a hot  
humour, and sudden inflamma-  
tion are more weakly angry;  
for their anger suddanly grows  
cold, and they are pacified:

But melancholique People are *Melancho-  
lique na-  
tures.*  
slower before they grow angry;  
but when they are provoked,

they are ill to be calmed again;  
and they are so mindful of inju-  
ries, that they will hardly be  
friends any more. But flegma-

tique People, as they are cold *Flegm ti-  
que.*  
and moist, are scarce ever moved

with passions of the Mind, and  
are never greatly troubled with  
any thing; whence it is, that  
they are slothful and sluggish,  
and not fit for any noble acti-

ons, on them the Proverb may *A proverb  
against*  
be verified, *He hath no Mind*

*that hath no anger.* But *stuggards  
Sanguish*  
sanguin People are of hot and moist  
*complexions.*

Con-

Constitutions, and are held with  
 no waighty or serious business  
 of Care, but are wholly taken  
 upon with sports, tales, songs  
 and jeers, and complements  
 and take care for nothings but  
 Pleasures and Delights, which  
 conditions and differences  
 men alter, according to the Clime  
 mate and Air they live in; and  
 they do variously affect the  
 minds of men; and therefore  
 am perswaded, that the Humours  
 are the causes of Passions.  
 For the heart being affected, the  
 spirits are raised, and the  
 humours boyl, and the minds  
 of men by their agitation are more  
 inflamed, as if a Torch  
 Firebrand were put under. For  
 as when the General or Prince  
 is moved in an Army, his Guard  
 of Souldiers, and all that are  
 defend him presently march  
 there

*A Simile -  
 from a Cap-  
 tain of an  
 Army.*

themselves ready to fall on  
 the Enemy : So when any  
 passion ariseth, all the humours  
 suddenly stirred with the  
 heart, and the spirits break forth,  
 in anger, shame, bashfulness,  
 immoderate joy ; but in grief,  
 sorrow, fear, they draw them-  
 selves in, not without great de-  
 timent to ones health, so that  
 the blood sometimes forsakes  
 the heart, and sometimes by  
 flowing too much unto it, it  
 strangles it. So many have  
 died suddenly by overmuch joy,  
 and others by sudden frights  
 and fears, which happens chiefly *who are*  
 such as cannot regulate their *fearful and*  
 passions by reason, as are com- *faint-hear-*  
 monly weak men, women, In- *ted.*  
 fants, old men, Anchorites,  
 who in their youth go from the  
 company of men, and lead a  
 solitary life ; who have but weak  
 heat,

*Many things  
change the  
state of the  
Body.*

heat, and a thin slender animal spirit; and therefore they have but small courage, and are fearful and faint-hearted, and cannot be valiant in resisting dangers. Moreover, each man's age, the temper of the Climate, influence of the Stars, Education, and course of Life, and course of the Country, are of great concernment in the differences of the passions and manners. For if you regard all Nations, and their several manners, Studies, and inclinations; you shall find their ways of living to be divers, as also their wits, affections, and manners are. Wherefore it is much to be considered what age a man is of, of what Education, under what Climate he was born and bred, what temper and constitution his Body is of; I say,

whose

whose company he keeps, what Diet he useth, and what is the abundance and quality of the humours, at that time. For these generally cause mens manners, and fashions of their Minds. So they whose Bloud is thick, are commonly fierce, cruel, inhospitable, unhumane, and never regard the stings of Conscience, never fear, and are without Religion; they care not for godliness, or humanity: of which kind are Mariners, Pipers, Carters, Porters, Carriers and Souldiers, who by reason of the thickness of their Bloud, and their gross troublesome spirits, have their Consciences ruff-cast, and their minds darkned with most grosse vices. And if any spark of a better mind chance to shine forth, or if they have any vertues that are given to these

*The manners  
arise from  
the humours.*

*What men  
are inhu-  
mane.*

L. I. Belli  
Pun. ci.

these courses of life, they either  
overwhelm them, or stain them  
with great faults. For when  
they have spent their whole  
time upon all mischief, their  
wicked course of life becomes  
a second Nature to them.  
So *Livy* saith, That inhumane  
cruelty, and more than Car-  
thaginian perfidiousnesse was  
to *Hannibal*, he made no reck-  
oning of truth and holiness, he  
feared no God, made no thing  
of perjury, or Religion. For as  
*Lucan* hath it.

Souldiers



*Souldiers neither Faith nor Truth* L. 4.  
regard:

*All's venal; that's right where  
is most reward.*

By which variety of wits,  
manners and affections; it seems  
to me, that the passions and pro-  
pensions of every mans mind,  
are to be referred to many cau-  
ses. For though the Objects,  
and the Heart it self, and the  
parts ordain'd for nutriment,  
and to ingender spirits, are the  
organs and receptacles of the  
affections; yet the humours  
within the Body, immoderate  
heat, influence of the Stars,  
faculties of the Elements, qua-  
lities of the Ayre about them,  
immoderate use of Wine, kin-  
dle the fire, and are the Se-  
minaries of troubling the mind,  
and

*What thiags  
sharpen the  
passions.*

*Psalm 48.*

*A Simile  
from a  
Torch.*

and stirring the passions. Hence consider what hurt may come to Reason, and to the Mind of man, where the organs, spirits, and humours, have contracted any Vice. For so a man falls from his dignity, and becomes a Beast. Which the King Prophet complains of; Man being in honour, is like the Beast that perish. For his Reason is extinguished, and the light of his Mind is overwhelmed with vicious affections. For as our Lights and Candles give less light, when they are set in a dirty Candlestick that is fowl and pa-  
dirty: So the mind of man darkened by the grossness of the Body, shines less, and is more slow in putting forth her self. It is indeed natural for sanguine people to be merry, for melancholique to be sad, for flegmatic

que to be dull and drowsy, for  
 colerique men to be angry :  
 all these passions are mode-  
 rate, and are vitiated with  
 strange quality. But if their  
 quality or abundance be aug-  
 mented, or overpass moderati-  
 on, a man is affected many  
 ways, and turn'd off from the  
 Beat of Reason. And though the  
 elementary qualities, and hu-  
 mours, and spirits, impose no  
 necessity upon any man to do  
 this or that, nor yet do the as-  
 trological effects of the Stars : Yet they  
 move so much force in moving  
 the passions, that men, though  
 reason strive against it, are run  
 upon rocks by the tempest of  
 their passions. For as is the  
 temper of the Ayre and of  
 the Sea, and as the violence of  
 wine drunk overmuch is great ;  
 so is the violence of a melan-  
 cholic

*When passi-  
 ons are  
 mild.*

*The Stars &  
 humours are  
 violent, yet  
 cause no  
 necessity.*

N

cholique

All men are  
subject to  
passions.

cholique or cholerick humours  
if it be overmuch augmented  
And what man, if he look nea-  
ly into himself, and search his  
own Nature, will not presently  
perceive turbulent motions and  
passions? so that sometimes  
will be more angry, more for-  
ward, more envious, more la-  
cious, or more inclin'd to one  
another passion, according to  
the distemper of the humours.  
And if the mind of man endure  
such changes, where the hu-  
mours do but little degenerate  
from their natural tempers, then  
in a moment the mind is hurried  
with divers affections; What  
shall we think will become of it  
when they are proceeded to the  
height of mischief, and hur-  
ried forcibly on the principal  
parts? Examples and  
Spectacles of these things,

mad-men, lunatick, frantick, Sould and  
 enraged, melancholique Peo- Body are  
 ple, and such, as their minds affected  
 alienated, or do dote, or are with mutu-  
 delirium, for the Diseases all diseases  
 their Bodies seizing upon  
 their Minds; do torment them  
 with terrible and fearful tor-  
 ments. Wherefore they that  
 desire to live in good health, and  
 to be free from such mischiefs,  
 must live temperately, least  
 their minds be darkned with the  
 thick smock of the humours, and  
 disquieted with strange and  
 absurd Imaginations, and  
 removed from their proper pla-  
 ces. But this Lesson most con-  
 cerns those that manage publick  
 employments, and such as are  
 much given to their Studies, be-  
 cause these men commonly are  
 troubled with melancholy,  
 which humour, though it sharpen

That all  
 Schollers  
 must shake  
 off melan-  
 choly.

*Tusc. 1.*

*Melancholy,  
whence it  
breeds.*

the Mind, as Wine doth; that  
is drank moderately; yet it  
be overmuch increased, or vio-  
lated, it much offends the Mind.  
That *Cicero* chose rather to  
of wit, than to be witty and  
melancholique. Some are  
Nature melancholique; and  
most men have contracted  
from divers causes, that were  
by Nature free from it. Many  
have come to this temper  
long continued studies, and  
seasonable watchings. Others  
fall into it by fear, care, sorrow,  
sadness: Many from the  
pings of their Emords, and the  
monthly terms, or from some  
usual evacuation restrain'd; which  
when as their brain is filled  
with a black and dark smoke,  
their mind is vexed with absurd  
Imaginations, and is so changed  
and forced, that sometimes

good lives, and of great  
 them, have been brought to  
 careful ends thereby. That a  
 man would wonder there should  
 such great force and vio-  
 lence in a melancholique hu-  
 mour, that it should overwhelm,  
 reason, and take away a mans  
 understanding. But as a thick  
 Cloud shadows the Suns  
 light, so a melancholique hu-  
 mour darkens the mind, and  
 gives it on to many mis-  
 fortunes.

*A Similitude  
 from a dark  
 cloud.*

The evil Spirits also mix  
 themselves with ill hu-  
 mours, and especially with  
 black choler, because that hu-  
 mour, when it exceeds Na-  
 tures bounds, is most fit to  
 move us to any Wicked-  
 ness.

*Evil spirits  
 mix with  
 melancholy:*

*Whence  
melancho-  
lique people  
Imagine ab-  
surd things.*

For men of this constitution conceive grievous and sharp passions, and that last long, for the conuulgency of the humours that will hardly melt and be dissolved. Whence it follows that evil thoughts and apprehensions stay long in their Minds, which sometimes break forth into action, that they fall foul upon those they know, and those they know not, making no difference, and do mischief both to others, and sometimes to themselves. So the humours do afford fire-brands to cholerick men, but when they are angry they hurt others, and not themselves. But that the cause of these things consists in the humours, and not in the wicked spirits, though they help to trouble the humours, may be collected from hence, for that

mad



mad, melancholique, and frantique persons are wont to be cured by opening the emrods that are stopped, and so are reduced to better minds, those fuliginous smokes of the humours being removed that did vitiate the Imagination, and animal spirits, as may appear by Hippocrates his Aphorism, L. 6. Aph. 21. *If the melancholique veins or emrods run in those that are mad, they are thereby cured, Nature deriving the ill humours from the principal part, to the parts more ignoble.*

Again, the Emrods are healthful for mad people, and such as are troubled with diseases of the Kidneys. For when that humour, whether it be in the *Hypochondres*, or the Spleen, or be heaped up in the whole body, or in any part, fills the brain

II. Aph. *Ill humours hurt the brain.*

with an ill and filthy exhalation  
 it causeth fear, sadness, sorrow  
 heavy groans, astriction of the  
 heart, ringings in the ears; and  
 reason being oppressed, and the  
 light of the Mind extinguished,  
 they begin to despair, some-  
 times desiring and a h, some-  
 times fearing and abhorring it.  
 Wherefore, as *Galen* saith, When  
 the Spring and Autumn be in,  
 that humour must be gently and  
 by degrees purged out, by vo-  
 mit, belching, purging down-  
 ward, belching of wind, by  
 opening a vein, and by causing  
 the Emroids, and courses to run.  
 And whosoever is subject to  
 this disease, he must earnestly  
 and with great care resist it, and  
 must by no means entertain  
 Imaginations that falsely creep  
 into his mind, at first pleasing  
 and amiable, but afterwards as  
 they

How Me-  
 lancholy may  
 be driven  
 out.

do change the habit of the body.

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they grow strong, they can hardly be resisted.

*A fault by hiding will the Virg. 3.  
stronger grow,*

*Physick can cure that onely  
which we know.*

*Georg.*

But if adversities and misfortunes have brought on this mischief, you must oppose against it an undaunted courage of your mind, and support your self with Gods Word, and with confidence in him, and so with the lesse labour you shall overthrow those terrible phantasms and representations that assault you. For by these helps the most noble Heroes have stood firm, who when all was come to be almost past recovery, and they desired to put an end to their miseries by death, yet the

*The Mind  
must be un-  
d'ropt by  
Gods Word.*

N 5

great

3 Kings,  
c. 19.

Chap. 7.

We must  
not do vio-  
lence to  
our life.

In Som.  
Scip.

greatness of their griefs could not overcome them. So *Heliodorus* in his afflictions desired to die. So *David* so often assaulted by his enemies began to distrust. So *Job* even in despair chose rather to die, and to end his life any way, than longer to endure so great miseries. Lastly, *Christ* like one in despair, and taking our cause upon him, complains That he was forsaken by his Father. But all these by the hope and assurance of better things cast away trembling and distrust looking unto God with a steadfast Mind. But this, as *Cicero* saith, all men should be persuaded of, That the Soul must be kept in the custody and watchfulness of the body, nor must it leave its station untill God command that gave it, lest we should seem to reject so great a

do change the habit of the body.

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gift of God. Wherefore *Jose-* Bel. Judaic.  
*phus* seems to speak excellently, l. 3.

*That what evil soever comes to us,  
we should bear it with a cheerfull  
and undaunted courage. And  
let no man think it lawfull for  
him to end his life basely and  
beneath the worthy condition  
of Man, and appointment of  
Nature. But if any man by rea-  
son of a disease, or alienation  
of his Mind, do come to an un-  
happy end, let no man trample  
on men of such a condition, or  
censure them too severely; but  
let every one rather pity their  
case, and grieve for their mis-  
hap; for since they were not  
well in their Wits, and had lost  
their reason and understanding,  
their mind was turned upside-  
down, and they were decei-  
ved and blind in the choice of  
things. For when the vertue of  
Imagi-*

*Melancho-  
lique people  
worby to  
be pitied.*

*A Simile  
from Glafs.*

Imagination is corrupted, absurd things present themselves to our Minds, and we judge confusedly of things, and discourse erroneously. For the like happens to our Minds, as doth to our Eyes, where glasses are looked through that are of many colours, for through them all things seem to be blew or green, or red, or yellow, or of the same colour alwayes as the Glafs is, so that the objects appear in their species otherwise then they are in themselves.

*Why fea-  
vourish and  
drunken  
men dote.*

Hence men that are drunk or angry, think they see double objects, when there is but one. So those that are doting in Fevers, think they see Hobgoblins, and the corrupt Imagination and organs vitiated, present strange fantasms to the mind, by reason of the agitation of ill humours, and

and the spirits that passe here and there, and wander up and down in the brain : Wherefore the spirits and humours are of great efficacy in troubling the Mind, and moving the Affections, and wounding the Conscience. But if they be sincere, and no way defiled, men are of a pleasing disposition, and not complaining and touchy. But if they be once stain'd and troublesome, many passions of the mind arise, and turbulent affections.

*Corporeal  
spirits stir  
the Mind.*

Since therefore both Soul and Body are affected together; first care must be taken, to sweeten and abate the troubles of the Mind with pleasing words. For as the Proverb saith; *A good speech is a Physitian for a sick Mind.* And such men must be dealt withall as the occasion serves,

*A Simile  
from wild  
beasts en-  
raged.*

serves, as the habit of their body is, and the qualities of the humours require. For as wild Beasts are tamed by mans Industry, so their Minds must be pleasingly drawn, that will be enraged with harsh and rude words. Yet sometimes, as for the diseases of the body, incisions, causticks, and burning are useful: so sometimes we must be more violent, and broyle such wicked actions by wholesome correcting speeches, unto which at sometimes when the noxious humour bores over, they are wont to be remed.

And there must be no less care taken for the body. But let him remember that under the cure, that he do not remove that humour with violent Medicaments, but by degrees, acquire



asily, and with as great dexte-  
rity as possibly he can, for it is  
not good to exhaust that sink all  
at once. For that humour stir-  
red, breathes forth a kind of  
itch in the back, and ill savour  
that disturbs the brain incre-  
asensibly, that the Mind conceives  
strange things. But first the spi-  
rits must be raised with sweet  
smells and nose-gays, and the  
body must be fed with juice of  
the best meats, and they must  
sleep on soft beds. But Wine  
nourisheth the soonest of all  
things, and doth least offence  
to Nature. Yet in giving wine,  
though it be the chief help to  
discuss sorrow, there must be  
choice used, and care must be  
had to prescribe it seasonably,  
and as each man's age, custome  
of life, and the Country re-  
quires. For Wine doth not al-  
ways

Choice of  
Wine.

*Apher.*

*Ill Vines  
trouble the  
Mind.*

wayes drive sorrow from Melancholique people, but sometimes it increaseth it, and exasperates the disease, especially where the body is full of ill humours. Wherefore the Body must be first emptied and purged with fit remedies, before any manner of dyet be prescribed. For impure Bodies the more you nourish them, the more you hurt them. For since the nature of Wine is various, and there be many kinds, nor are all Wines alike strong; you must observe to give the best Wine to drink, and that as is seasoned with no offensive thing; for in Taverns and other such places where Wine is sold, they are sophisticated, to the great disadvantage of mens health, with quick Lime, Gyp, Bitumen, Clary, Rocket, and wild

wild Myrtles. So some kind  
of Wines are so far from curing  
Melancholy, that they make it  
grow more, and be worse than  
it was. Hence our Countrey  
people by drinking Wines from  
*Poitou*, that send sharp vapours  
to the Brain, become wayward,  
froward, angry, implacable, that  
they will be alwayes angry,  
and will oft-times beat their  
Wives: which when they have  
drank Rhenish Wine, or some  
strong Wines, they hold it Re-  
gion not to do, for then they  
are more pleasant, and more  
ready to kiss than to fight with  
them. Wherefore Melancho-  
lique weary thirsty people, that  
are dry of bodies, by *Horace* his  
Rule,

*Must*

L. 1. Ep. Must drink what's good and pleasant  
 15.            for to drink,  
               That may abate all cares where  
               they think,  
               And entring in the veins, may take  
               their mind  
               To lofty thoughts, and make their  
               speech so kind;  
               That they may, among Virgin  
               Lovers find.

L. 22.  
 Ch. 25.

To which may be added the  
 of Pliny, all sharpness of Mind  
 is abated by some sweet joy  
 it softnerh the passage of the  
 spirit, and makes the way more  
 easie. Every man may make  
 experiment upon himself: For  
 there is no man but sometime  
 he is much troubled with sor-  
 row, anger, grief. So when  
 man is weary, thirsty, hungry

do change the habit of the body.

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For hath watched too long, he is  
more prone to anger. So hun-  
ger and delay, as *Plautus* writes,  
makes a man take pepper in the  
nose; but so soon as he hath  
eaten his meat, he grows quiet  
and is still. Hence it is, that  
men that are full, are lesse sub-  
ject to anger than those that are  
empty. Because the body moyst-  
ned with meat and drink is not  
so dry, and the native heat be-  
ing warm'd, the body is lesse  
subject to wax angry. For the  
natural faculties are busie about  
concoction, and yellow choler  
that useth to boyl over where  
men are fasting, is qualified by  
the humours mingled with it.  
So Cauldrons, Frying-pans, and  
such Utensils grow more hot,  
and smell more offensively when  
the liquor, or fat that swims on  
the top, is consumed by immo-  
derate

*In Cur.*

*Hunger  
kindles  
anger.*

*A common  
pove b  
where meat  
is ill di-  
gested.  
Fasting  
for all  
folks.*

derate heat. For all things that want moysture or oyl, will stick to the pot, or send forth offensive vapours, so that men say usually, *Rost and boyl'd are taken out of the s. we pot.* Wherefore lean people, and such as are of dry tempers, should do well not to fast over-long, but eat something to refresh natural heat. For the body grows dry with unseasonable fasting, which consumes the radical moysture; of which we spake elsewhere.

CHAP.

## CHAP. XVII.

For the most part such are barren and unfruitfull whose seed runs from th<sup>em</sup> of its own accord, and they pollute themselves; and how that comes to passe.

[T is so foul a mischief, that amongst the Jews those that were polluted with it, were driven out from the Temple, and all mens company. The Greeks call it *Gonorrhæa*; the Latines, *Seminis profluvium*, both men and women are troubled with it. For their seed runs from them against their wills, almost without any pleasure or desire,

or

Levit. 18.

or erection, and it is warry and thin. Wherefore it is unfruitfull and unfit to beget Children.

*A Simile  
from un-  
fruitfull  
Trees.*

For as a Willow that loses its fruit, casts off his seed for lack of heat before it be ripe. So these have their generative humour too cold and moist, and it runs away from them. For the natural faculties are not able to perfect the seed, and make it prolifical. When it comes that the humour is together excremental; and with the rudiment of seed newly begun and imperfect, and want the power of generation. Since this disease ariseth from the weakness of the spermatation of vessels, so there is also another vice contracted by venery and contagious copulation which

corrupts  
melves



ye are lye with Whores. For a  
 corrupt filthy matter distills  
 from the secrets, sometimes of  
 wan colour, and sometimes  
 as Copras or Leeks, that  
 smell most filthily. Whence it  
 comes that the vessels are some-  
 times corroded, and the secrets  
 hurt. But that moisture and  
 dropping of a moyst foul hu-  
 mour is more virulent in wo-  
 men, and when it is corrupted,  
 is like the whites of Eggs,  
 whereby the guts are vexed  
 with an intollerable pricking,  
 as if they were wet with Allum  
 Salt; and by this means, all  
 that are diseased with the Pox,  
 become extream lecherous by rea-  
 son of the acrimony of the  
 corrupt humour; and they  
 seek to abate it and hinder it  
 by copulation, and to ease them-  
 selves of the greatest part of the  
 disease.

*The Dutch  
 call this the  
 foul drop-  
 ping.*

*They that  
 have the  
 French Pox  
 are alwayes  
 lecherous.*

*Sharpeasse  
of urine is  
proper to  
this disease.*

disease. Wherefore when they desire to rub their scabby matter upon all, yet the bawdy Letchers chiefly seek and hunt after such as they know to be of a wholesome and sound constitution. For they pour forth their filthy matter upon them and corrupt them with their polluted seed, for they can contract to themselves no contagion by such copulation. For since they are troubled with a flux of seed contracted by Whoring, and filthy copulation with Harlots, It is not a seminal and fruitful excrement that runs from them, but a contagious filthy matter flows from their groins, that stinks ill-scentedly, not of a white but green wan colour, that causes Ulcers in the secrets, and in the fore-part of their yard, so that

their Urine can hardly come forth, and is now and then stoppt by the purulent matter. And at any time they begin to lust and tickle, and their yard to have erection, they suffer intolerable pains,

For this part seems to be stretched as it were with a cord, by reason of the nerves that are affected with a biting acrimonious humour; whence it comes that they have now and then a dropping of their urine, that comes forth upon heaps and freely, but by little and little with intolerable pain. This disease is taken from pocky sick people, and by lying with whores whose Privities are infected with bubo's, and other contagious.

Which disease being it contagious about the Privities and secret

*Who have their urine stoppt.*

*Swellings of the groins not to be repressed.*

cret parts, and from putrid humours causeth filthy humours: It is called the Goose of the Secrets, or a *Winch* Goose.

But if the contagion do spread it self, as it useth to do when the body is not presently purged after the disease contracted, and where outward discussive cataplasms that repress the matter, and not such as may ripen it, are applied to draw it forth, the whole mass of the body, together with the blood and spirits is infected, and the whole collection of humours is carried to the nerves, panicles, membranes, muscles, and causeth intollerable pain. The Dutch call this disease in their language, *Pocken met Lempten*: because all the parts are rent and pierced with cruel pain.

*Woence  
pains of  
the nerves.*

and how that comes to pass.

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ins, and the symptoms that  
company the disease, and  
me from the fierceness of it,  
as great anguish as the  
ease it self.

For they are not racked with  
the kind of pain only, but with  
many kinds of torments, that  
and tear and prick the ner-  
ous parts that are of most ex-  
treme sense and motion, as if  
they were wounded with bod-  
ies, pincers, and other Instru-  
ments.

And since they wander all  
the body, and possesse all  
parts none excepted from the  
continual pain without any In-  
termission, our Country-men  
call this disease *de Mieren*, a  
word that signifies an Ant, that  
is an active and unquiet Crea-  
ture, that runs continually to  
new places, and from that the

Those that  
have the  
Pox feel  
all sorts of  
pains.

*The Ant-  
pulse.*

*A Worm-  
creeping  
pulse.*

*What dis-  
ease is Ver-  
minatio,  
and what  
Formica-  
tio.*

Physicians call one kind of pulse the Ant-pulse, for the slenderness of motion of it, when the forces are spent and cast down, so that a man hath but a little of life left when such a pulse is felt. Like to this is the Worm-creeping pulse, because it moves like a Worm doth, and this prometheth but little hopes of recovery.

And as there is a disease where men seem to be rent where it were, and eaten with Worms, so is there a disease where men seem to be stung with Ants, for the body is deformed outwardly with filthy blotches and pushes, and inwardly they feel as it were Ants that bite them, and vex them, so that they are still forced to scratch and rub to find some ease. *S. Schu.* those that have the French Pox

can be no where at rest, but must  
ways scrub themselves.

Wherefore our Country-men *Formication*  
fildy apply *Formication* to *coming up-*  
this diseased body, not that *on the*  
this disease should be so called, *French*  
*Pox.*

because it affects the body,  
that disease doth. Hence

because many in that  
time were polluted with most  
diseases, as filthy running  
sores on the face, scabs, leprosie,  
and many more, that shew

themselves in the most comely

part of the body, calls such Ant- *Ant-bitten*  
*men.*

men, mouldy, lither, putrid,  
ulcerated men; and these (as

our Country-men say) if you

but shake them, they will

come in pieces, and their flesh

will part from their bones; and *The common*

they commonly deride them *Proverb*

with this jeer, *Vanden gra'e* *comes from*  
*stinking*

*Schudden.* The comparilon is *Fish.*

O 3 taken

taken from stinking Fish, or  
rotten Salt-fish, that with  
least shaking will fall off from  
the back-bone.

Wherefore they that have  
contracted pocky swellings  
about their secrets and groin, Whether  
either from venereous copulation,  
or by keeping company  
with one that hath the Pox,  
and lay in bed with him (for  
former times this contagion was  
easily taken from others, either  
from their breath, or eating  
drinking in the same cup with  
them, though now it grows  
feeble by degrees.) I advise  
such first to wash their Privities  
with sharp Wine or Vinegar,  
and all parts near, putting a little  
salt the ere; then if it be re-  
quisite, bring the swelling or  
Aposthume to maturity, and  
when the corrupt matter is come  
forth,

*The incre-  
dible con-  
tagion of  
diseases.*



ren, and how that comes to passe.

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sh, wash the hollow Ulcer  
with abstergent remedies, be-  
ff frome they close it up.

*The cure of  
swellings  
in the  
groins.*

And as for the biting of a  
at hound-dog, that is sometimes  
lings more gentle than to be bit with  
groins Whore; Men keep the wound  
copul long time open, lest the viru-  
mpotent matter kept within, the  
e Pox disease should increase again,  
(for and grow worse: yet before  
on wound open the Imposthume, you  
either must purge the body well: and  
ing for this, use Epithym, Fumitory,  
o with Polypod, Sena, and Confectio  
rowe Hamech are good: or because  
advise their Urine must be qualified,  
vitie *Benedicta Laxativa* is good with  
egard the decoction of Guaicum,  
a lic which I hold to be a sort of Ebo-  
be re-ny.

*A short  
cure of the  
Pox.*

And unlesse care be had to  
and help the body with such Re-  
come medies,

O 4

medies, the humours will scatter over all, and the Pox will infect the whole body. For these two Diseases are of kind, and near one to the other, as a Cancer and the Leprosie. For what a Cancer is in one part of the body, that is the Leprosie over all. So that contagious affection when it is in all the body, and spread into all parts, causeth that foul disease, which men call the French Pox; some the Pox of Naples; or that those disgracefull names may be laid aside in favour of such famous Countries, let it be called the foul or contagious Pox. But that which is in the groin and secrets may be called *Pudendagra*. But since it is the nature of man to be shameless and reproachful in respect

respect of other mens miseries,  
and will insolently insult over  
those that are oppressed with  
such calamities, the common  
people when this disease is  
spread all over the body, call  
it the Mothers Pox; but if it  
be but in one part, they call it  
the Daughters Pox. And be-  
cause one grows from the other,  
they speak in a common jeer,  
that, That comely Husband, or  
rather foul and filthy, hath mar-  
ried the Mother and her two  
Daughters, when as besides the  
swellings of the groins, the  
body is full of Ulcers and  
Boyls.

*A Proverb  
upon those  
that are sick  
of the Pox.*

*The common  
jeer against  
those that  
have sores  
in their  
Groins.*

## CHAP. XVIII.

*Why Gouty People are Lascivious,  
and Prone to Venerie, and as  
many as lye on their Backs, and  
on hard Beds.*

*Gouty eo-  
ple are very  
lascivious.*

**S**uch as have the Joynt-  
Gout are commonly Lascivi-  
ous, and lust exceedingly, partly  
because they have been used to  
it by long Custom, by the im-  
moderate use whereof they  
came to have that Disease:  
partly because their Nerves are  
grown stiff, and stretched out  
by it, and by lying often on their  
backs, the humours flow to the  
generative parts. They also  
that ride much, or lye along on  
Ship-boards, and lye hard on  
their backs, are very Prone, and  
given

given much to Venery. For the Nerves destinated for mans generation that run to the genital parts, grow hot; so that by the agitation and influence of humours, the loines are provoked, and there is erection made thereby. By the same reason, if any man hurt or bruise his great Toe of his foot, immediately from this effect the crown and cods swell, that is, that wrinkled cover of the Testicles is in pain by it, arising from consent, and by reason of the interweaving of Nerves and Veins. As if any man puts in-

to a fire that is very hot, a pair of Tongues, or other Iron, not only the part put into the fire will be red hot, but also that part which is far from the fire grows so hot, that it cannot be handled: so pain is communica-

red.

*A Simile  
from Smith's.*

*The genera-  
tive parts  
are signs of  
good health  
or sickness.*

ted to the parts that are on the same side, and the sickly affect is conveighed to the neighbouring part. So from the Stomach, Intestins, Matrix, Spleen, Liver, the head is affected; and when the brain is hurt or troubled with any distemper, the mischief is derived from thence to the parts that are under it. And therefore Mid-wives, though they know not the cause of it, use to search and see the Testicles of Children, when they are sick, and their privy member, by the observation thereof, they can judge: young men also may perceive certain signs of recovery of Death, of Health or Sickness. For if the cases of the Testicles be loose and feeble, and the Cods fall down, it is a sign that the natural faculties are fallen, and the vital Spi-

rits

ties that are the props. of Life. But if these secret parts be wrinkled and raised up, and the yard stands stiff, it is a sign all will be well. But that the event may exactly answer the prediction, we must mark in what part of the Body the Disease lyeth. For if in Diseases of the brain, and such as are above the *Diaphragma*, and the *Sep um Transversum*, the generative parts hang down and flag, it is healthful: as on the contrary, It is an ill sign to have them drawn upward; for the vit<sup>l</sup> faculty dies, and the Nerves are contracted to their first original.

I have observed this in many that were of sound mind, and their reason good, that their Testicles and Yard were so run in, that they could not feel it to make water by. But in all

*The Testicles hanging down, or close up, what signs they are.*

*Prediction of the Brain and Liver, affected from the Testicles.*

Diseases

Diseases that affect the lower parts, it is a good sign to have their Testicles wrinkled, and their yard stiff, for these are signs that those parts revive that are inservient to the natural faculties, and are made fit again to perform their natural actions, for no parts of the Body sooner recover, and become lively after a Disease, than those that same Nature hath placed in secret.

*The Genitals after a Disease first recover.*



## CHAP. XIX.

*How many months a Woman doth go with Child; and which must be accounted a seasonable Birth. By the way, of the framing of Body of Man, and in how many dayes or months the Child is made perfect, and comes to live. In which narration, all things are handled more accurately, because from hence bitter quarrels arise, not only betwixt married People, but others also that use unlawful Copulation.*

**S**INCE there use oft times great contentions and quarrels to arise amongst many People, concerning the time that Woman goes with Child; and some complain, that are jealous of

of their Wives, that they have formerly married to keep them company, that they have not gone their full time to be delivered, so that sometimes they suspect that they have play'd the Whores, and that some other men have secretly made use of their Bodies: I thought it not amisse to write something to this purpose, and the rather, because Lawyers that end controversies, refer the judgment of this matter to Physicians, and leave the resolution of it to them to decide. So *Paul, the Counsellor*, lib. 19. *Respons.* It is now a received Truth, That a perfect Child may be born in the seventh month, by the Authority of the most learned *Hippocrates*; and therefore we must believe, that one born in lawful matrimony, in the seventh month

The judgment of inspection is referred to Physicians. Digest. Tit. 2. Of the state of Man.

month, is a lawful Child. *Gel-*  
*lius* handleth this argument, but  
rather after mens opinions, than  
according to the truth of the  
business, or from natural reason,  
who supposeth, that there is no  
certain time set of bearing  
Children, and that from the  
Authority of *Pliny*, who saith,  
That a woman went thirteen  
months with Child. But as for  
what concerns the seventh  
month, I know many married  
People in *Holland* that had  
Twins, who lived to extreame  
old age, their Bodies being lusty,  
and their Minds quick and live-  
ly. Wherefore their opinion  
is foolish, and of no moment,  
who think, that a Child at se-  
ven months is imperfect and  
not so long lived, and that a  
Child cannot be born perfect in  
all parts untill nine months be  
past.

*L. 3. c. 6.*

*I. 7. c. 5.*

*A Child, at*

*seven*

*months is*

*full of life.*

*A History of  
a Child  
born.*

past. So of late, there arose a great conflict amongst us, and was cruel and bloody, and most deadly and desperate fight by reason of a Maid, whose Chastity was violated, that had no ill Name, or doubtful Report but she had a weak head, and feeble judgment; and these all others are soonest overcome, & do not so valiantly and courageously resist and stand against either threats, or flattering inticements, otherwise than some fierce clamorous Maids use to do, who will bite and scratch and compell one that shall assault their Chastity to forsake them. But in this Tragedy the conflict grew again more violent and bitter, because the Father, who was reported to have gotten her with Child, or to have ravished her, denyed the fact.

fact, which his enemies charged upon him so bitterly, that he might be tortured, and racked till he should confesse it; but he confidently avouched, that he was ready to forswear it upon the Bible, (he himself being wont to be President, in Judgment, and to handle sacred matters,) that he never so much as entered her, or broke the membrane of her Virginity, nor penetrated into her body. Wherefore he would by no means be taken for the Father, or that it should be accounted his: amongst other arguments he alleged for his innocency, this was one, That the Child was born in the seventh month, and hardly so late; for the month was rather then new begun, than ended, and all the parts of it were perfect, except the nails,

*A denial of a rape charged upon one.*

*when a child wants nails.*

which we observe sometimes to be wanting in a Child born in nine months, especially where great bellyed Women use salt fish too lavishly, or lick salt, as that sex is most prone to desire salt and sharp things. Wherefore he strove to prove it was not a Child of seven months, but nine months, and that by making that account of the months, and by observing the reason of time they must seek for another Father, who had formerly lain with her, and got her with Child. But when the Judge gave Judgment, that the Infant should be view'd, and searched by the Physicians; a Midwife being called, and some honest women, one was a noble woman, who was the Mother of nineteen Children, and who several times had been delivered

at seven months, and the seven months not fully ended. They all pronounced, not examining the cause of the fact, nor respecting the Father, whether they should reckon this man, or some other to be the Father, that this was a Child born in seven months, that was carried in the Mothers belly twenty seven weeks; and if the Mother could have gone nine months, the Childs parts and limbs would have been more firm and strong, and the structure of the Body would be more compact and fast, and not so loose; For the breast bone, that lyeth as a buckler or fence over the heart; the Dutch call it *Borstplate*, and the sword-like gristle that lies over the stomach, were higher than naturally they should be, and did not lie down plain, but crooked

*Whence  
comes the  
Nails.*

crooked and sharp-pinted, like the breast of young Chickens, that are hatched at the beginning of Spring, or especially in the month of *March*. Also this Infant that was a Female, wanted her nails upon her Fingers, and the utmost joynts of her Fingers, upon which, from the musculous or cartilaginous matter of the skins, nails that are very smooth, do come forth and grow hard; there appeared hardly any marks or prints of nails, and they were not so hard as horn, but soft as thin skin. But on the joynts of her Feet, there were not resemblance of nails, because those parts are not so hot as the hands, and are farther from the heart, the fountain of heat: for the joynts of the hands that are fastned to the breast by the Arms, by the bene-

fit



fit of the heat that is diffused from the heart, have more apparent signs on the fingers than any other parts. Wherefore the Physicians observing many natural causes, and depending on solid Reasons, with favour or disfavour to neither side, but as the matter would bear it, if he would be so content, that was in question to set his integrity and honesty upon it, pronounced before the Judges, to whom that Tryal was committed by them, that amongst the *Dutch* are the King of *Spains* Vicegerents at *Brussels*, that this Infant was to be taken for a Child, not of nine, but of seven months Birth, the time the woman went with Child, being twenty seven weeks, and such a Child must be accounted born in seven months, though the time was not

*The judgment of Physicians concerning Child birth, with no favour or disfavour unto any.*

*The Moon  
makes the  
Months for  
women with  
Child.*

*Natural  
conception  
is after the  
Courses.*

not quite finished, and one or two weeks there wanting, and some dayes, to make the time compleat. But in this business the Moons circuit must be observed, that is perfect in four weeks, that is in less than twenty eight days: in which space of her revolution, the Bloud being agitated by the force of the Moon, the courses of Women flow from them, which being spent, and the Matrix cleansed from the Menstrual Blood, as useth to be oft times on the fifth or seventh day; if after that time a man lye with a Woman, the conception proves to be most natural, so that the Infant born after seven or nine months is most healthful, and free from Diseases, to which Children are to be obnoxious. For Children use to be troubled with many

Diseases.

Diseases, by reason of the men-  
 strual blood, that stays in the  
 Matrix at the time of Concepti-  
 on, as are the Measles, that is,  
 erysipelas eruptions, commonly  
 called Measles, and small-Pox,  
 low Dutch *Maeselen ende*  
*roosken*, and other red or wan  
 diseases that are contracted by  
 the menstrual foulness, and, in  
 the Spring or Summer, thrust  
 themselves forth into the out-  
 ward parts of the Body. To  
 this we may add the Epilepsie,  
 Falling-sickness, the Dutch  
 call it *Vallende Siekte*, which  
 disease, because it hath many  
 differences, the superstitious  
 ancients of old were wont to  
 ascribe it to certain Gods, before  
 the light of the Gospel was re-  
 vealed to men, whereas it pro-  
 ceeds from natural causes, and  
 chiefly from clammy and tena-

*The Epilepsie  
 is Childrens  
 Diseases.*

cious flegme. Moreover, in the mouths of young Children there breed almost so soon as they are born, some blister about their Throats and Palates, the *Arabians* call them *Alcolam*, the *Greeks* ἀφθαν the *Dutch* *Sprowe*, and under their Tongues Ἀγκυλόγλωσσαν, commonly call'd the *Frog*, in low *Dutch* *Spanare*, which either by incision, or with ones nail, or rubbing with Salt, as I use to do when they fear the iron Instrument, or *Oxymel* of *Squills*, is taken away: to say nothing of *Hydrocephalen*, that is a head swoln with a spongy watry humour, and of many other collections of humours, that come from vitious milk, and menstrual Blood, which also use to accompany men in years, when they seem to be gone

What is  
*Alcolam*.

What the  
*Frog* is.

A spongy  
head.

they will come oft times again. *A Simile from tilling of ground.*  
 Therefore both in tilling and sowing of Ground, as also in Copulation with Women, and manuring that Ground, and procreation of Children, even by *Moses Law*; the Moons motion was to be observed, by force whereof, at set times Womens courses run, or are stoppt. The Moons circuit is performed through the *Zodiack* in twenty seven days, and in one 3d part of a day, which dayes comprehending lesse than four weeks, make a *Lunar* month, especially if you take away that time, that this planet lyeth hid, and is not seen, for she is three days more or less in *Conjunction*, that is, as they say commonly the time she is invisible, in which time she doth not exercise her force upon the Earth, and is not fit

*In how many dayes the Moon perfects her course.*

*See Galen of decretory dayes.*

to alter them. But when she begins to shew her self, and is new, and when she is full, that is, she is in opposition to the Sun, and shews round, she hath wonderful force in Conception, and many other things: for she both augments Corn and Fruits, and shell-fish, and flesh that hangs to the roofs of Houses, is corrupted by the beams of it shining upon it; and such as sleep, or continue long in the Moon-light, she makes pale, and trembling, and heavy headed, brings the Epilepsy to Children, as also stupidity, and the Palsey, and many more things she doth, not that she exceeds the other Planets, but she doth it by being so near to us. For she being so placed in the lowest Orb, and next to the Earth, she doth so guide the beginnings, and

*The Moon is  
a Planet  
next the  
Earth.*

the increase of things, that by the effect of her, even after conception of the Seed, the Child in the Mothers Womb, by the Mothers blood that nourisheth it, is augmented and made to grow. Also at the time a Woman goes with Child, whether you please to measure it by days, or months, or weeks, as great-bellied women commonly use to reckon, must be referred and counted by the age of the Moon. But she shews her forces more effectually upon the Body, either when first she meets with the Sun, and begins to be enlightened by him, or when she is round and full; but when she is but a half Moon, she hath lesse forces, and least of all when she is crooked, and by degree fades, and is obscured. For at that time there is no concurrence of waters in the

*The time of carrying the Infant, is to be referred to the course of the Moon.*

*When the  
Air h will  
be easy.*

Ocean, no abundance of humours in the Bodies of Men, no collection of marrow in the Bones, so that then it is fit for tender Bodies to leave off Copulation, and to make a League with it. But I oft times use to foretell to women great with Child, when their travel shall be easy, and so to raise their minds to hope very well, if they chance to travel when the Moon is either new or full, especially when the force of the Moon is about the Secrets, or Groins, or Thighs; for I said else-where, that this Planet runs through all the parts, and stays upon them severally two dayes, and sometimes three. And when she stayer about those parts, the Womb is wet and slippery, and opens with more ease, and is dilated, and makes the passage ready.



ready for the Child to come  
well out by. But if the Birth  
happen when the Moon is old,  
and diminished, it commonly  
seeth to be more laborious, and  
to be thrust forth with great  
struggling and endeavours. Be-  
cause I have often observed these  
things, and they seem not strange  
from reason, I thought fit to set  
them down, to make good this  
argument. Moreover, since we  
have in some part mentioned  
the Moons forces; it is fit to  
remember this again, that I  
spake of a little before, that in  
raising and changing of the tem-  
per of the Ayre, she hath no  
forces, unless the Sun enlighten  
her, and that vast Planet shall  
shine upon her, and illustrate  
her with his face toward her:  
therefore it is that she hath so  
little force, when she first comes

Prognosticks  
from the  
Moon.

to meet the Sun, but after the third or fourth day that she shines, she manifestly foreshews either a Tempest, or fair weather, so that the fourth day constitutes the temper or distemper of the whole Month,

Which effects of the Sun and Moon, *Virgil* elegantly expressed in these Verses, observing the variety of the colours, that she is overspread with from the exhalations of the Ayre and Earth.

Georg. L.I.

*When first the Moon doth recollect  
her light,  
If that her horns shew black and  
dark as night,  
Plowmen and Seamen must great  
rains expect :  
But if a Virgin red she doth reflect,*

Strong

Strong Winds are near, a red Moon  
doth blow,

But the fourth day, which makes  
the certain show,

If she look brigher, and her sharp  
beams appear,

That day and all that follow will  
be clear,

Calm and serene, and till that  
month do end,

No rain shall fall, nor shall the  
Winds contend.

He comprehends the power  
of the Sun in as many Verses,  
which not only changes all mor-  
tall Bodies, but also the Souls of  
Men.

## CHAP. X X.

*A profitable and pleasant narration  
of the Procreation of Man,  
wherein is illustrated the other  
part of the Argument.*

**S**INCE many do erre; and are  
blind in the knowledge of  
natural things; and especially in  
those things that appertain to  
the structure of mans body, and  
many trifling narrations are used  
to be delivered concerning the  
fashioning of the Infant, and the  
scituation of it, of the time of a  
Womans going with child, and  
of the course of the Moon; and  
whether the seventh Moneth  
may be thought seasonable for  
the birth of a child, and whe-  
ther a child then born be long-  
lived;

lived ; I think I shall do well  
 if I shall attempt by the way to  
 explain the framing of man, for  
 there is an excellent structure of  
 this Divine Workmanship, and  
 there is an elegant and curious  
 frame of all the parts that are  
 seen outwardly, or are inwardly  
 concealed, and serve for mans  
 use.

Man consists of the Seed of *The Origin-  
 n-l of mans  
 body.*  
 both Sexes, and for the first se-  
 ven dayes, the Mothers bloud *The efficacy  
 of humane  
 seed.*  
 running to it, he grows in shape  
 like to an Egg. But there is a  
 forming faculty and verue in  
 the Seed, from a divine and  
 heavenly gift, for it is abun-  
 dantly endued with a vitall and  
 etherial Spirit, and is full of it,  
 and this gives the shape and  
 form to the Child ; so that all  
 the partes, and the whole bulk of  
 the body, that is made up in the  
 space

*Psal. 138.**Four times  
of forming  
the Infant.*

space of so many Moneths, and is by degrees, framed into a descent and comely figure of a Man, do consist in that, and are adumbrated thereby, which *David* the greatest King admired and observed, being the onely contemplator of divine works. Physicians that have narrowly contemplated mans nature, constitute four different times wherein the framing of man is perfected.

*Job 10.*

The first, when presently after copulation and mutual embracements it hath the nature of Seed, at which time it is called conception or geniture; because the two Seeds fermented together, do grow up like Creme, or the concretion of Milk; which *Job* describes thus: Hast thou not poured me forth as milk, and curdled me as Cheese? by these

these is the conception and  
 conglobation of the seeds of  
 Male and Female, perfected in  
 the first week, if there be no ef-  
 fluxion, as it useth to fall out,  
 when the Matrix is slippery, or  
 stands too wide open.

The second time of forming,  
 is constituted, when Nature  
 and the force of the Womb, by  
 the use of her own imbred forces  
 and vertue, makes a manifest  
 change in the Seed, so that all  
 the substance seems rather to be  
 fleshy and sanguine, than semi-  
 nall, and this happens about the  
 12<sup>th</sup> or 14<sup>th</sup> day after the frame  
 began, and though this concre-  
 tion and fleshy masse, abounds  
 with hot fiery bloud, yet it is  
 rude, and without any form, and  
 there are no lineaments or figure  
 of the parts distinguished, for  
 the Limbs have yet obtained

no certain form ; whence it is that we can see no fashion or portraiture of a man, but onely a rudiment and beginning of mans workmanship, that learns as it were to fashion the child.

*Similitudes  
from Ar-  
tifiers.*

An example may be fetched from Potters, (for Art imitates nature ) who from moyst tenacious tractable Clay , make Images and Pots, first without any certain form, undigested, but afterwards very artificial Figures. We may observe the same in Painters, who first with a more rude Pensil, or with a cole or chalk, draw a Picture in the ground-work of it, the Dutch call that *Bewerpen*, then they polish it, and finish it; so that those things that before appeared rough, hid, undressed, dark, obscure, shadowed, do afterwards shew neat, pleasant, and clear.

*A simile  
from  
Painters.*

We



We may conceive the like  
in Image-makers, and Silver-  
smiths, who hew their Brasse or  
Wood to polish it, and when  
they have made it hollow with  
a stool, they polish it with ano-  
ther Instrument, and so they  
make their work exact and per-  
fect. Like unto this in reason is  
sowing of Seed, and casting it  
about upon the ground; for that  
being warmed, and softened in  
the bosome of the Earth, grows  
up continually by the moyst va-  
pours, and becomes a Plant,  
bears fruit, and seed, just as that  
it came from. As therefore the  
fertile and fruitful Earth fosters  
the Seed by embracing it, and  
brings forth a Plant of the same  
kind, as that was the Seed came  
from; so the Womb of a Wo-  
man, unless it be wholly barren,  
frames a child of the Seed that is  
hid

*A simile  
from Image-  
makers.*

*A simile  
from sowing  
of Seed.*

*A simile  
from the  
fruitfulness  
of the  
Earth.*

hid in it, and at a set time, that is for the most part, when nine moneths are past, produceth Mankind, either Male or Female, of the same shape and form with the progenitors. But to proceed in relating the other parts of what I have undertaken.

The third time to make up this Fabrick is set, when those three principal parts shew themselves evidently and perspicuously, namely the Heart, from whence spring the Arteries; the Brain, from whence, as some threads from a distaff, the nerves proceed; and the Liver, from whence the Veins are propagated. To frame these, the faculty of the Womb is busied from the time of conception, unto the 28th day of the first Moneth.

But

But lastly, which time reacheth to the 28<sup>th</sup> or 30<sup>th</sup> day, the outward parts are seen exquisitely elaborated and distinguished by their joynts; and then the child begins to grow and to mature; from which progress of days, because all the Limbs are parted, and the whole artifice is perfect, it is no longer seen as an imperfect child or Embryo, that is, a concretion that springs forth, but is held to be a perfect and absolute child. Males for the most part are perfected by the 30<sup>th</sup> day, but Females on the 42, or 45<sup>th</sup> day. It is by reason of heat, that Males are sooner perfected than Females, for heat extends the humour like to soft Wax, diffuseth and dilates it, and by its force frames and fashions it.

*Why Males  
are sooner  
perfected  
than Fe-  
males.*  
So

*when the  
child stirs.*

So heat and vigour of the body, and the alacrity of Nature in Men, makes them to move in three Moneths, but Women in four Moneths. At which time also his hair and nails come forth, and the child begins to stir, and kick in the Womb, so that great bellied Women can plainly perceive the motion of them, and are troubled with nauseating and loathing of their meat, and farther they desire to feed on some absurd meats, and such as are strange to nature, as Rubbish, Coles, Pots, Shells; some have longed for raw Fish, and mens limbs. I knew some that longed for live Eels, and Congers, and rent them with their teeth in pieces, and swallowed them down. Yet there are many Noble Women, that are not subject to this enormous

ous appetite and desire; for  
 that they have not much excre-  
 mentitious or faulty humours  
 heaped up in their bodies, but  
 is otherwise with the com-  
 mon people; for those Women  
 are ravenous, and have heaped  
 up much filthy and feculent hu-  
 mours, and blood in their con-  
 taining vessels within, from  
 whence about the third Moneth  
 after conception proceed nau-  
 seating, loathing, sowre belch-  
 ings, and the preternatural de-  
 sire and covering of many  
 things, is stirred up in them.

I saw at *Bridget*, a City in  
*Hollanders*, an abortion of Twins  
 that happened in three Months,  
 they were both boyes, and from  
 this longing desire, the Woman  
 miscarried, because she could  
 not have what she eagerly long-  
 ed for.

An example  
 of two  
 Twins that  
 suffered  
 abortion.

The

The Child was a finger long, or something more, and of the same thickness, all the Limbs of it were perfect, and no want in any part; so that you might plainly see the eyes with a black pupil, the Nostrils, Ears, Fingers, Navel, Privy Member, Thighs, Shanks, Calfs, Ankles, Feet, and Toes. When both these Children panted, and appeared to be alive, they were brought to the Font to be Baptized; when that was ended, they appeared no longer to be alive. Moreover, I shall shew by the way, how the child lyeth scituate in the womb. It is carryed in the Mothers Womb, fastned with a long string to her Navel, as the Apple is fast to the Tree by its Stalk, by which, by the help of the umbilical Vein, it is nourished, and drinks at a fountain of pure blood;

*The scituation of the Child in the womb.*

ong, blood; not by the mouth and  
the lips, which are of no use yet for  
os of meat by, as the Arse and Blad-  
nt in the serve not yet to cast forth  
the Excrements by. For the un-  
black Colical Vein springing from the  
gers, Matrix, enters the Liver in two  
ghs parts, and is terminated in *vena*  
and *arteria*, from which the most pure  
Chil-blood, by the seminary Vessels,  
to be derived to the Matrix. Hence  
there is that the blood and spirits,  
that like Auxiliaries, and a supply of  
d more Forces, are always carryed  
er, downwards, that none of these  
y may be wanting. Wherefore by  
omb, these Chinnels and Rivers of  
these Veins and Arteries, that proce-  
longing from the Mothers body,  
pple are carryed to the Womb, and  
alk, then are presently fastned in the  
um-Navel, is the Child fed; and by  
and the faculty of the Seed that is  
pure, altered by the heat of the *womb*,  
oud; and

and is moistned with bloud, is perfected in such a time in all its parts. But the Infant is equally ballanced in the middle of the Womb, as it were in the Center of it, lying all of a heap, and being something long is turned round; so that the head a little inclines, and he layes his chin on his breast, his heels and ankles upon his buttocks, his hands on his cheeks and eyes; but his Legs and Thighs are carryed upwards with his hands bending, and they touch the bottom of his belly; the former and that part of the body that is over against us, as the Forehead, Nose, Face, is turned toward the Mother's back, and the head inclining downwards, hath its eyes and face toward the Coccyx, that is, the Rump bone, that is fast to *os sacrum*



is in the Dutch call it *de stier* : this,  
in all the birth, parts together with  
equal the *os pubis*, and is loosned;  
le of whence it is that commonly  
in the Males come with their Faces  
of an downwards, or with their head  
long turned somewhat obliquely,  
head that their faces may be seen; but  
es his Females are commonly scituate  
s and the contrary way, so that they  
his come forth with their Faces up-  
eyes wards, and look up toward hea-  
s are ven and cry. But these things *Births con-*  
ham do not alwayes proceed accord- *trary to*  
a the ing to Natures order, for many *Nature.*  
rmer Births are contrary to Nature;  
that is and many Child:en there are,  
Fore not born with their heads fore-  
d to most, and their bodies long-  
d the wayes, and with their hands ly-  
s, ing on their lips, but some come  
ward to the door with their feet,  
ump crooked and wide; some with  
the their necks bowed, and their  
heads

heads lying obliquely, with their hands stretched out, as they have that swim, and with their shoulders downwards, with great danger to themselves, and their Mothers, and no lesse trouble to the Midwives. But when all things proceed orderly and naturally, the Child, when the time is accomplished in the Womb, endeavours to come forth, and inclining himself, roles downwards. For he can no longer lye hid in these hiding places, than he can find nutriment by the Navel, and the heart of the heart can subsist without external respiration. Wherefore being grown great, he is desirous of nutriment, and of light, and he so desires to take Ayre, that he breaks the Membranes and Coverings, where-with he was covered, and fen-

*Whence  
comes pain  
in Child.  
birth.*

ced

ed against any attrition, and  
 with bitter pangs of his Mother  
 comes forth into the light, and  
 not onely from the narrow  
 and straight passages of the  
 Womb, but because this misery,  
 and pain in travel, was brought  
 by God, by reason of the Fall  
 of *Adam* and *Eve*, and this pu- *Gen. 3.*  
 nishment was laid upon her, the  
 man also being cast into a con-  
 dition of misery, not inferiour  
 to it. For the most part, in the  
 ninth month, the Matrix parts,  
 and the *os pubis* being loosed,  
 the Woman striving what she  
 can, and desiring to thrust forth  
 that is a burden to her, and the  
 Child breaking forth by an im-  
 mediate strength, and by the con-  
 duct of Nature: which help the  
 Woman lacks, when the Child  
 is born dead.

Q

For

Tenth month  
Birth.

Wisd. 7.

For a Child that is quick and lively, labours no less in this work than the Woman, and strives to come forth to draw in the outward Ayre. Yet there are many that when 9 Moneths are compleatly ended, are not delivered till the tenth: such births Hippocrates calls Births of the tenth Moneth, namely, the tenth Lunar Moneth being begun, that is perfected in 28 days to a Moneth, and not fully ended. So the Wiseman saith he was ten Moneths formed in the Womb, and coagulated of the Seed of the Man and Woman, from pleasure that comes by copulation. By like reason, they that have now passed the sixth Moneth (in which no Child born can live, because the parts want strength) and are entered upon the seventh, and are gone

two

two or three weeks in it, are said to be born in the seventh Moneth.

The same Reason serves to reckon weeks and moneths by, which are terminated in a certain number of dayes; for the former week or moneth being past, and the following begun; from this is the reason of the time deducted, and the course that the Woman went with Child is ascribed to that, and from that month the great bellyed Woman is in, or the Child is born, is the Account made, as it useth to fall out in 7 or 9 turns of the Moon. The like reason serves in reckoning of years, either from Christ's Incarnation or Passion; so that the Inscription is dated from the following year; as for the beginning of the first month, the

Why a  
child is vi-  
tal betw<sup>e</sup> at  
7 moneths.

A Simile  
from a Cap-  
tain in war.

precedent moneth being negle-  
cted and defaced. It is not be-  
sides reason that a Child should  
be vital at 7 moneths, but there  
is a certain cause for it. For the  
Child by an imbred force and  
order of Nature, doth then turn  
it self about, and changeth its  
place for larger room: And as  
a Captain in War, marcheth to  
some other place, when the  
place he is in, is too narrow or  
difficult, or he want necessities  
for food, yet so that in pitching  
his Tents and quarters, the Soul-  
diery always keeps Watch, and  
is ever ready for all events of  
Warre, and sudden force that  
might fall on, and is prepared  
against the Assaults of the Ene-  
my: so, if in that moment of  
time, whereby in the 7th month  
that motion of Nature useth to  
be stirred, the time of Child-  
birth

birth chance to happen, and the Infant come forth with joynt forces of the Mother assisting him, without doubt it will be vital. But the like hapnech to this Infant, as it doth to those that watch in the night, and turn themselves to the other side, and seek to lye on the softer part of the bed that is not so much pressed down: and if any thing unlooked for befall them, or any sudden occasion hinder them that they cannot turn themselves again in their beds, they presently leave their beds, and shaking off sleep, though the night be not quite spent, they hasten to do what they are urged unto: But if any accident unlookt for befalls them that are fast asleep, they quake and tremble, and if they go about any thing, it is confusedly,

*A Simile  
from such  
as cannot  
sleep in the  
night.*

and without all order, that the business can have no good or successful end: as it useth to fall out in the eighth Moneth: wherein the Infant being come to rest, begins to be refreshed again, and to enjoy its Lodging in the Womb, and nutriment from the Mother.

Some are born in the seventh Moneth, whose bodies are loose and not firm, and that have but weak natural heat; but being helped by the care and industry of Nurses, they will last long, and live many years. For it happens to them, as it doth to Apples, and other Fruits of Trees, that fall or are pulled off too soon, which Fruiterers and Haglers hide in straw, and bury in Chaff, that they may grow ripe in time, and fit to be eaten.

*A Simile  
from ripening of  
Fruits.*

For



For ſuch Infants, by the labour and care of their Mothers, or Nurſes gain ſtrength, and by ſoftering grow ſtrong : and by this help they prolong their dayes for many yeares, which can be obtained by no means, in a Child born the 8th Moneth, for ſuch a one ſeldome lives, becauſe that motion of Nature is quiet, and aſleep ; which agitation is wont to proceed from a certain cauſe, both from the Mother and the Child. Wherefore being tyred by that ſtrugling in the 7th Month, it begins to regain ſtrength, and to be ſoftered untill the ſet time, it ought to remain in the Mothers Womb. Hence if any diſtemper or perturbation ariſe, and the Child be driven forth of its place and habitation; it is deadly, by reaſon of an externall

*A Child in the 8. month ſel'dome lives.*

Saturn <sup>an</sup>  
 Enemy <sup>to</sup>  
 Children.

cause, and that is against Nature's order, which is also exasperated by *Saturn*, a cruell and hurtful Planet to Children, that by the coldness of it dejects their strength, wherefore it is safe to stay in the Womb till the 9<sup>th</sup> Moneth, that they may recollect their forces and just firmness. For when the ninth moneth begins to come, the Child sinks down for want of nutriment, and falls low to the neck of the Matrix, seeking to come forth to the light & is desirous to be released. Sometimes in the very heat of birth, and hastening, it slips through the slippery parts, the Womb giving way, without the help of any Midwife, suddenly, as a ripe Apple falls with the least touch of it, which is most common to them, whose Matrix is wide,

wide, and the Infant hath all helps together, being sufficiently enabled to come forth. For such as have narrow-mouth'd Wombs, bring forth with difficulty and painful labour, and with all the force they have. From this pressure and hard travail, our Saviour draws a most fit comparison, and comforteth and encourageth mightily his followers, that they should not faint nor be discouraged, by reason of calamities and persecutions which they suffer for the Gospel. Since by the example of a woman in Labour, all their sorrow shall be turned to sudden joy, and solid consolation. Wherefore he shews that danger is at hand, anxiety, sadness, and trembling: but all these things by joy unexpected arising, and by the sweet consolation.

*A Morall  
from hard  
labour.  
John 16.*

Chap. 13.

tion of the Blessed Comforter should be suddenly discussed. But God doth every where threaten the wicked, and by an example taken from Child-bearing, that a sudden and unlooked for destruction shall fall upon them. For so in *Isaiab* he frights them. *Howl because the day of the Lord is at hand, as desolation, the hearts of men shall melt, and their hands faint; terrors and torments, and griefs, shall possess their minds, and they shall be troubled, and cry out as Women with Child.* So *Jeremias* describing the *Israelites* in the height of their sorrows and extream calamities; *I hear, saith he, the noise as of a Woman in travel, the streights and pangs of one that bears her first Child, which is wont to be the most bitter, because they are unaccustomed to*

and they never felt the like,  
nor were they ever in Travell  
before.

So God is formidable to  
Kings, and terrible when they  
lift up their heads against him,  
as it is said in the same P. ophet  
concerning *Joachim* King of *Ju.* Chap. 22.  
*Isaiah*, whom he cast into those  
streights, that he endured pain  
and sorrow, as a Woman in *Hier* 48.  
Travell. Also, he cast such fear  
on the hearts of the Souldiers of  
*Mouab*, (though this kind of men  
be fierce and fearless) as falls  
on the mind of a Woman in la-  
bour, that melts and dissolves,  
unless she be solaced by those  
that stand by her, and the Ma-  
trons near her comfort her. Chap. 26.

There is a very elegant and  
consolatory speech in *Isaiah*,  
that is set forth by an excellent  
comparifon. For the Prophet  
com-

compares those, who being afflicted and chastised repent, and flye unto God by Repentance, to a Woman in Travel, and is in danger of her life in her pang, crying for help to those that stand by her, and turning her eyes every way, with groans and sighs, and lamentations intreats for comfort. For so he proceeds in the order of his Speech, that I may touch upon some things by the way, *In the way of thy judgments, O Lord, have we waited for thee: the desire of our Soul is to thy Name, and to the remembrance of thee, with my Soul have I desired thee in the night, yea with my Spirit within me, I will seek thee early.* Hereby he testifies, that he leans upon God when any Calamity comes, and when the Rod is nigh, his hope depends fast upon

*Isaiah explained in that place.*

on him, and his eyes are intent toward him.

Lastly, that the memory of God is printed upon his Soul, and that he waited on his Commandments with all his Will and Mind, and all times did meditate on his saving Truth, not only at Noon-day, but also at Midnight, full of Tempests and Storms, and early in the Morning; and he presently after sets down, what it is that makes forgetful men so hot in their minds, and extorts from them such firm confidence. O Lord, saith he, the majesty and greatness of thy Name, came into my mind in trouble and affliction, when there was no hopes left, and I remembered thee. Troubles and Adversities do lead us to Repentance, by the secret

*Affliction  
makes men  
godly.*

secret influence of thy Spirit:  
As she that is with Child,  
when her time comes to be de-  
livered, she cryes out, and calls  
for help: so we have been, in  
thy sight, O Lord. So Saint  
*Paul* exhorts sluggish and lazy

- 2 Thes.* 4. people to be industrious and  
watchful, and by the Example  
of a Woman in Travel, to be  
ready and prepared for the  
coming of God: For he comes  
as a Thief that oppresseth men  
in the night, and as the sudden  
pangs that fall upon a Wo-  
man.
- 1 Pet.* 3.  
*Apoc.* 3.  
16.

*Studious Reader*, I thought  
good to add thus much, because  
it is not altogether from my pur-  
pose: from whence every man  
may take some documents of  
life, and may consider, what  
clear



clear and apt comparisons the Holy Prophets. used in their Sermons, taken from the most known things in Nature; which they observed the rather, because they penetrate more effectually into the hearts of their Auditors, whereby they taking up a purpose of a better life, may with a ready mind return to serve God, and to bring forth fruits worthy of amendment of life.

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## CHAP. XXI.

*At what age Maids desire to be married, and are fit to conceive. Again, when Women in years grow barren, and their Courses ceasing, they cease to be longer fruitful. In which Narration, the condition of man is examined also.*

**T**Hat Parents may well take care for their Daughters Chastity, they ought exactly to observe, when it is fit and seasonable for Maids, that they have care of, or for their Daughters to marry, and so to dispose and to provide Husbands for them. For that Sex is frail, and subject to ruine, Su'ors woiing them on every side to undoe them.

them. But the propension and inclination of Maids to Marriage, may be discovered by many Arguments. For when their Body grows hairy about the Secrets, and their Termes flow at the time appointed, as it useth to be in the fourteenth or fifteenth year of their Age, their Seed increaseth, in some sooner, in some latter, according to their Habits and Constitutions, and the Bloud which is no longer taken to augment their Bodies abounding, makes their minds fasten upon venerous Imaginations, wherefore at that Age they kemb and adorn themselves, and they do not onely continually almost behold their Eyes and Cheeks in a Looking-Glass, but they desire to be viewed by young-men, and to be made much of by

*Maids are studious of adorning themselves.*

*Maids must be married sometimes.*

by Suitors, and spoken kindly to, casting their eyes obliquely for that purpose, and looking sweetly on their Lovers. Whence ariseth a tickling delight, and itching in their inward parts, and they begin to burn in love, and are easily allured to copulation: And hence it is, that oft-times setting all shame aside, and disobeying their Parents, who are frequently slow to give them portions, or are unwilling to part with them, they willingly offer themselves to their Suitors, and much infringe their own chastity, to the shame and disgrace of all their Family and Kindred. Whence our Country-men have this Proverb; *Rijpe Dochters zorghelijcke ende broosche waere.* Though for what belongs to Chastity in the Low-Countrys, the

*Maids are frail.*

*A Proverb of Maids.*

condition of Maids is more commendable, than the condition of Widows. For such a flouting speech is used against Widows. Maids are steadfast and calm in their loves, but Widows are troublesome, slippery, inconstant, unquiet, and never of one settled Mind. *De Maechden hebben een zinnen: de wduwen hebben een duvel in.* I suppose because they have tasted the delight of love, which tickling in their Minds, makes them more greedy after them than Maids are, who never tasted those delights, and are altogether ignorant of the Marriage bed. But Maids in the 14th year of their age, or somewhat later, shew some signs of maturity, their courses then running, so that they are fit to conceive; which force continues with them.

*A Proverb against Widows.*  
*when a woman be- comes first fruitfull.*

When a wo-  
mans con-  
fuses stop.

them till 44 years of their age, and some that are lusty and lively, will be fruitful till 55 years, as I have observed amongst our Country-women: I know, that the flowing of the terms is extended farther in some Women of good tempers, but that is rare, nor doth alwayes that excrementitious humour flow from a natural cause.

Wherefore their opinion must be examined, who say, That there is no certain time of womens terms to end, so neither of their conception, nor can any set bounds be prefixed for these things. For though some have their courses at 60 years old, yet that proceeds not from a natural cause, but from some affect that is contrary to Nature, which also hinders all conception. For anger, indignation,

tion,

age, wrath, and sudden fear  
 may cause the vessels and pas-  
 sages to open and cleave a-  
 part, so by a violent concourse  
 of humours, such a thing may  
 come out, many by falls and ac-  
 cidents having the fibres of the  
 reins pulled asunder. But since  
 women for the most part about  
 the year 45, or at the most 50,  
 have their terms stopt, and no  
 hopes are to be had of Children  
 lying with them, they do  
 contrary to the Law of Nature  
 that marry young men, or men  
 that for greediness of money  
 will marry such old women.  
 For the labour is lost on both  
 sides; just as if a man should  
 cast good seed into dry hungry  
 ground. It is more toler-  
 able for a full bodied lively old  
 man, that he should marry a  
 very young Maid in her green  
 and

*Old Wives  
 should not  
 marry young  
 men.*

*3rd. 17th  
 2nd. 17th  
 1st. 17th*

and tender years : For from  
that society they may hope for  
some benefit for posterity ; be-  
cause a man is never thought to  
be so old, and barren, and ex-  
hausted, but that he may get a  
Child.

But what is the Nature of  
Man, and how long the force  
lasts in him to get children, must  
be shewed, by the way. For  
since young men, as *Hippocrates*  
saith, are full of imbred heat  
about the age of 16. or some-  
what more, they have much vi-  
tal strength, and their Secret  
begin to be hairy, and their  
Chins begin to shoot forth, with  
fine decent down ; which force  
and heat of procreating Chil-  
dren increaseth daily more and  
more untill 45 years, or till 50  
and ends at 65. For then, for  
the most part, the Manhood be-  
gins

How long  
a man is  
fruitfull.



From ins to flag, and the seed be-  
comes unfruitful, the naturall  
spirits being extinguished, and  
the humours drying up, out of  
which by the benefit of heat,  
the seed is wont to be made.

There are indeed some strong  
rusty old men, who have spent  
their younger dayes continent-  
mously and moderately, who are  
fruitfull untill 70 years, and

subsist very manly in perform-  
ing Nuptial Duties: Examples

whereof there are sufficient in

Arabian, and amongst the Goths

and Swedes: So I heard a trusty

Philate relate, That when he

was traffiqued at *Stockholm*, when

*Justavus* the Father of the most

invincible *Ericus*, who now

reigns ruled the Land, he was

called by the King to be at the

Marriage of a man that was an

hundred years old, who mar-

ried

*A History  
done.*

ried a Bride of 30 years old, and he professed sincerely, That the Old Man had many Children by her. For he was a man, as there are many in that Country, who was very green and fresh in his old age, that one would hardly think him to be 50 years old.

The Brabanders live very old.

Also amongst the *Tungri* and *Campania* in *Brabant*, where the Ayr is wonderful calm, and the Nation is very temperate and frugall, it is no new thing, but almost common, that men of 80 years marry young Maids, and have Children by them; Wherefore age do h nothing hinder a man for getting of Children, unlesse he be wholly exhausted by incontinence in his youngest dayes, and his genital parts be withered and barren: Wherefore the *Dutch* have

have a scoffing Proverb against  
 such that are worn out, and quite  
 broken by venery, *Vroeckhengst*  
*Vroeck ghuyte*; the comparison  
 being taken from horses, who  
 they back Mares often, or too  
 soon, they will quickly grow  
 old, and will never be fit for  
 any warlike service. But what  
 difference there is between  
 men and Women, on what cause  
 or reason there is in it, that a  
 woman is sooner barren than a  
 man, and ceaseth to eject her  
 seed, if any perhaps should re-  
 quire to know, I say, it is the  
 natural heat, wherein a man  
 excels. For since a Woman is  
 more moist than a Man, as her  
 courses declare, and the softness  
 of her body; a man doth exceed  
 her in native heat.

*A Proverb  
 against such  
 as are  
 spent.*

*A Simile  
 from horses  
 exhausted.*

*A man is  
 hotter than  
 a woman.*

Now heat is the chief thing  
 that concocts the humours, and

R

changes

*A man is  
langer  
fruitfull  
than a  
woman.*

changes them into the substance of feed; which aliment the Woman wanting, she growes fat indeed with age, but she growes barren sooner than a man doth, whose fat melts by his heat, and his humours are dissolved, but by the benefit thereof they are elaborated into feed: Also I ascribe it to this, that a Woman is not so strong as a man, nor so wise and prudent, nor hath so much reason, nor is so ingenious in contriving her affairs as a man is.

**CHAP.**

CHAP. XXII.

*Why the French-Pox is more gentle now than it was formerly, and rageth not so much, and into what Disease it degenerates.*

**T**HERE are three Diseases of <sup>French Pox,</sup> kin one to the other, yet <sup>Leprosie,</sup> are not so mortal, as foul and <sup>Scurvy.</sup> contagious, and these change one into another, viz. the French-Pox, the Leprosie, in Hogs call'd the Meazels, and the Scurvy; The black Jaundice is a kind of them: These Diseases in former years did cruelly torment men; now they are grown gentle, and not so troublesome: This happens, partly, <sup>Diseases</sup> because the force of the mischief <sup>now gentle</sup> by custom.

is subdued by the Physicians, and the cruelty of the humours is asswaged; and partly, because Nature by custom is hardened against these pains. So I have observed some in their flourishing vigorous youth to have been cruelly tortured; but when they grow old, they were not so much afflicted with it. For either the heating and boiling grows colder, and the humours flow not so much together: or Nature in time accustomed to the Disease, and being made familiar and domestick to her, she no longer contends with it; or else she is nourished with those vitious humours, and is not offended: For as Sows that wallow in the Mud, and Coblers, and such as cleanse Jakes, and publick Vaults, smell no ill smell; so diseased

*A Simile  
from Hogs  
in the mud.*

*is more gentle now than formerly.*

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diseased People are fed with filth. And because they are hardened against the vices and diseases of their Bodies, that I may not say it of their Minds, they no longer perceive the detriment that Nature suffers: For the Disease being inveterate, and fastned in the very bottom of the marrow, hath taken from them all sense thereof. But at first, when any strange quality seizeth on the Body, whereby it corrupts, and is changed; what parts soever receive sharp biting humours, they feel pain; But when the Disease grows old, and is grown up with Nature, they feel not much pain, because they agree together; and the humours wax faint by commerce with the Body, and keeping company with it; and by the mixture of other humours,

R 3

they

they are weakned, as strong Wine is with Water. Yet the footsteps of the old Disease, and reliques of it alwayes remain; which if they fall down upon the Lungs, they make the sick hoarse, and short-winded; if it fall on the Joynts, it makes them subject to the Gout in the feet, hands, hucklebone, and it returns at certain times. So all that have pocky sores are gouty: But all that have the Gout in their feet or lips, have not the Symptoms of the Pox. And if the flux of humours is sent to outward skin, their skin is made rugged and crusty, their face is deformed with tetter, scabs, foul sores, and scurf, and their hair falls.

*All that have pocky sores have the Gout, but not contrarily.*

*A Simile from Trees that are corrupted.*

For it f lls out with them as it doth with Trees and Twigs, on which pisse, or some salt water



water or filth is cast. For when the Root is hurt, the leaf falls off and the branches wither: yet the Tree dyeth not at the Root, but it decays, and is hardly restored.

## CHAP. XXIII.

*Of lawful Society in Matrimony.*

**M**ATRIMONY is an undivided and lawful Conjunction of Male and Female, which was appointed by God, partly to bridle our Lusts, and to shun unlawful and wandring Copulation, and partly for procreation of Children. It is, as (besides Saint Paul) Columella relates from the œconomy of Zenophon, a Matrimonial Con-

*Definition  
of Matrimo-  
ny.*

*I. 12. c. 5.*

R 4      junction

Gen. 2.

junction appointed by Nature, that not only the most pleasant, but also the most profitable course of life may be entred upon, and that mankind might not in length of time come to ruine. God would have the Male and Female joyned together lawfully, and he blessed them; so that by this indissoluble band, there might not be a help wanting to mortal man, wherein besides the desire of begetting the like, they might be united in a mutual Conjunction of their Lives and Fortunes.

use of Marriage.

Wherefore since the harbour of Marriage is most safe, and a fast station for Mankind, who is by Nature prone exceedingly to propagate his like: he shall not provide amisse for his own tranquillity, who shall marry, especially when he or she is

come

come to mans years, and are past  
their childish condition. Yet  
they do inconsiderately, and  
not what is proper for that age,  
who marry too soon, and unsea-  
sonably, not trying their  
strength, and examining the  
force of Nature. For there are  
some young People, not yet  
ripe, who either rashly, or by  
the instigation of bawds, or by  
the provocation of their Parents,  
who cover some great Dowry,  
take upon them this yoke; and  
I have known some of them,  
who before one year was past,  
were feeble and weak, and all  
their vital moysture was ex-  
hausted, so that I was forced with  
medicaments, to restore their  
strength that was wasted and  
sunk down. Wherefore let not  
Children, or such as are not yet  
of age, marry, to get Children,

*Marriage*

*must not  
rashly be en-  
tered on.*

*Marriage  
enfeebles  
many.*

An honest  
family to be  
observed in  
Marriage.

but let every one try his own strength, and know what his back is able to bear. But who-soever hath a purpose to marry, must chiefly observe this, That he choose one to be his Companion of life, that is of an honest Stock; not having so great a Dowry (though that is not to be rejected) as to have a Woman well descended, which is honest, chaste, well-bred, and of good manners. For a Woman, as the Comedian saith, If she have good Conditions, hath portion enough. That of *Alcumena*, in *Plautus*, is a witty saying, which all Maids and Matrons should well keep in memory, *I do not think that to take my Dowry which is called my Dowry, but chastity, modesty, and a sealed desire to fear the Gods, to love my Parents, to agree with my Kindred,*

kindred, to obey my husband, to be bountiful, and to do good to such, as are good and honest.

Wherefore Parents must take care of  
 carefully, that the frail Sex of Females, that is easily overcome, especially when a Maid grows to be marriageable; and to be ripe, be not disgraced, or suffer any damage in their Chastity, but they must instruct their Daughters in vertue, and honourable ways, and provoke them to lead a sincere life, and to be of unblameable behaviour.

Ecc. 7.

There are some wicked Parents, who give ill Examples to their Daughters Chastity: For they corrupt them by their lewd actions at home, and open a gap for them to impudence, drunkenness, and boldness, whereby they fall.

We must give no cause to Maids to fall.

they grow to a custome by degrees, to lay aside all modesty, and expose their Chastity for reward, and are easily won, or will make no great resistance, against any crafty man that layes snares for their Virginitie, and they refuse not to be handled, kissed, and tickled by them, and they admit their dalliance without resistance.

*Errours  
committed  
in Mar-  
riage.*

Amongst many other Errours that are committed, in entering upon Matrimony, three things chiefly seem to be blameworthy, out of which arise many inconveniences.

First, That the greatest part of men run headlong and inconsiderately, and without any mature deliberation on this course of life, and that at such years as are not fit for this business.

Again,

Again, some marry too late, and when it is no fit season, and when their Age is decayed, and they are old, then they take this burden upon them.

*Weak and old men are not fit for Marriage.*

Lastly, That people marry unequally, one that is well to one that is diseased, a young man that gapes for a great portion, to some old Woman, and this is not agreeing to naturall society; an old man to a young Maid, which cannot altogether be discommended, nor is it contrary to the order and state of Nature, since many old men are green and lusty, and can get Children, which old Women that are past childing cannot have.

Now as in Childhood, to think of Marriage too soon, is highly disallowed and blamed:

so

*All things  
must be  
done seasonably in  
marrying.*

*Strong are  
fit for Ma-  
trimony.*

so in old people to carry too long before they marry. For they that put on this yoke too soon and hastily, and have not their bodies strong and lusty, but want strength, do soon fail, and cannot hold out but for a short time. But such as procrastinate, and marry too late, letting the time slip away before they enter upon it, lead an unpleasant and cross life, or else sometimes they have polluted themselves with wandring and unlawfull Copulation: for hence it is, that there are every where so many Pocky, sickly, distorted, blear-ey'd, crooked, gowty men, with swoln legs; and if afterwards they chance to marry, when they grow weary of that life, they cast themselves into great troubles and misfortunes.

For



For when they are exhausted,  
and out of date, and are grown  
weak by their former Venery,  
and Intemperance, they grow a  
burden to themselves, and the  
hope and desires of their new  
Bride fail.

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CHAP.

## -CHAP. XXII.

*All Society which consists not within the Bounds of Wedlock, is faulty, and is not lawful Matrimony.*

*Heb. 13.*

**S**EEING that Christ and his Apostles detest unchastness, and obscene and unlawful Lusts, and pronounce those to be excluded from the Kingdom of God, that pollute themselves with Adultery and Whoring, I see not what colour they can have to defend themselves, who hating Matrimony, meditate how they may live freely and loosely without Marriage. For there

there are some that living without the Bounds of Matrimony, yet they bind themselves to one Mistress for a time, and this is not seemly, nor can it be done with a quiet and contented mind.

*Unlawful  
Lust and  
Copulation.*

They think, as they persuade themselves, that they seek for the convenience of life, and they will endure to be marryed to none, but onely to live with those, whom they can forsake and leave when they please:

*What benefit  
is it to them,  
who delight  
themselves  
in loose ve-  
nery.*

But these men, oft-times, are constrained to endure more grievous wrongs and indignities, from a petulant and imperious Mistress, than he could do from a lawfull and truly marryed Wife.

And moreover, there is an addition of mischief, that long custome:

custome procures boldness, and confidence unto this Sex, that if any man begin to grow weary of them, and would fain be quit of them, it cannot be done but by a Tumult: For they will mingle Heaven and Earth together, when once they hear of a Divorce, or when upon any discontent arising, they fear they shall be shut out of doors: Those Concubines which the Priests keep in their houses, to live with them, are Examples sufficient; for these men are forbid lawful Matrimony, and are commanded to lead single lives, which is a thing exceeding hard and laborious for lusty men that are full of Naturall moysture.

Wherefore they erre as much as can be, and are wholly deceived.

and ved in the choice of humane so-  
 ciety, who suppose that they  
 live in peace, who being free  
 from a Wife, keep a Concu-  
 bine in their houses, or hunt  
 after one abroad to take their  
 pleasure, and whose company  
 they can enjoy when they  
 please; when as oft-times be-  
 sides the unquietness of their  
 Minds, and torture of Con-  
 science, there ariseth more trou-  
 ble and molestation by a friend  
 that is so kept for a time, and  
 more jealousy and suspicion,  
 than from a lawful and faithfull  
 Wife, which is solemnly mar-  
 ried to live with us so long as  
 we live. And though in this  
 Estate as in many more, sweet  
 and sour are mingled together,  
 sadnesse and joy, bitter and  
 pleasant, cloudy and clear wea-  
 ther

*Copulation  
 without  
 Marriage,  
 is a burden  
 to the Con-  
 science.*

*No state of  
 life is void  
 of trouble.*

ther, nor are there jarrings wanting in this course of life, with contentions, quarrels, and affections of jealousie (as there is no kind of life happy in all things) yet no fault is to be put upon the order of Matrimony. For however many inconveniencies accompany Matrimonial life, and these men are busied with many cares, great anxieties and disturbances in educating and bringing up of their children, as Saint Paul testifies, in providing for their families, yet mutual love sweeteneth and mitigates all the rest, and the procreation of children according to Gods Ordinance. Now children are the delights, and singular joy of Matrimony, for conjugal love increaseth, and is fostered thereby; and on both

2 Cor. 5.

children  
are the  
pleasure of  
Marriage.

both sides thereby is there great  
 comfort taken. But if contra-  
 ry to our will and desire we  
 chance to have no off-spring,  
 and that the hope of posterity is  
 deferred for many years: yet  
 must we hold the promise made  
 in wedlock, sacred, and we must  
 so continue between us a mu-  
 tual society of life, that one may  
 bear up another; as fruitfull  
 Trees planted hard by, do up-  
 hold the Vine, by which it is  
 propped, and as it were mar-  
 ried, and taking hold of them  
 by its tendrils, it growes very  
 high, and spreads very far. For  
 as a Vine wanting props and  
 stayes, falls down upon the  
 Earth: so Matrimony and house-  
 hold affairs run to ruine, unless  
 they be upheld by the mutuall  
 support of man and wife.

*Want of  
 Children  
 must be borne  
 patiently.*

*A Compari-  
 son of a  
 Vine and  
 Matrimony.*

But

*Mens Af-  
fections, and  
not Nature  
to be bla-  
med.*

But if there be any fault in this society, if any distempers, tumults, quarrels or suspicions arise; we must ascribe them rather to mens affections, and ill manners, than to this ordinance: For they are not the vices of Marriage, but of depraved Nature, and of a troublesome mind, contracted from the guilt of original sin, upon which all the fault must be laid.

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FINIS.

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